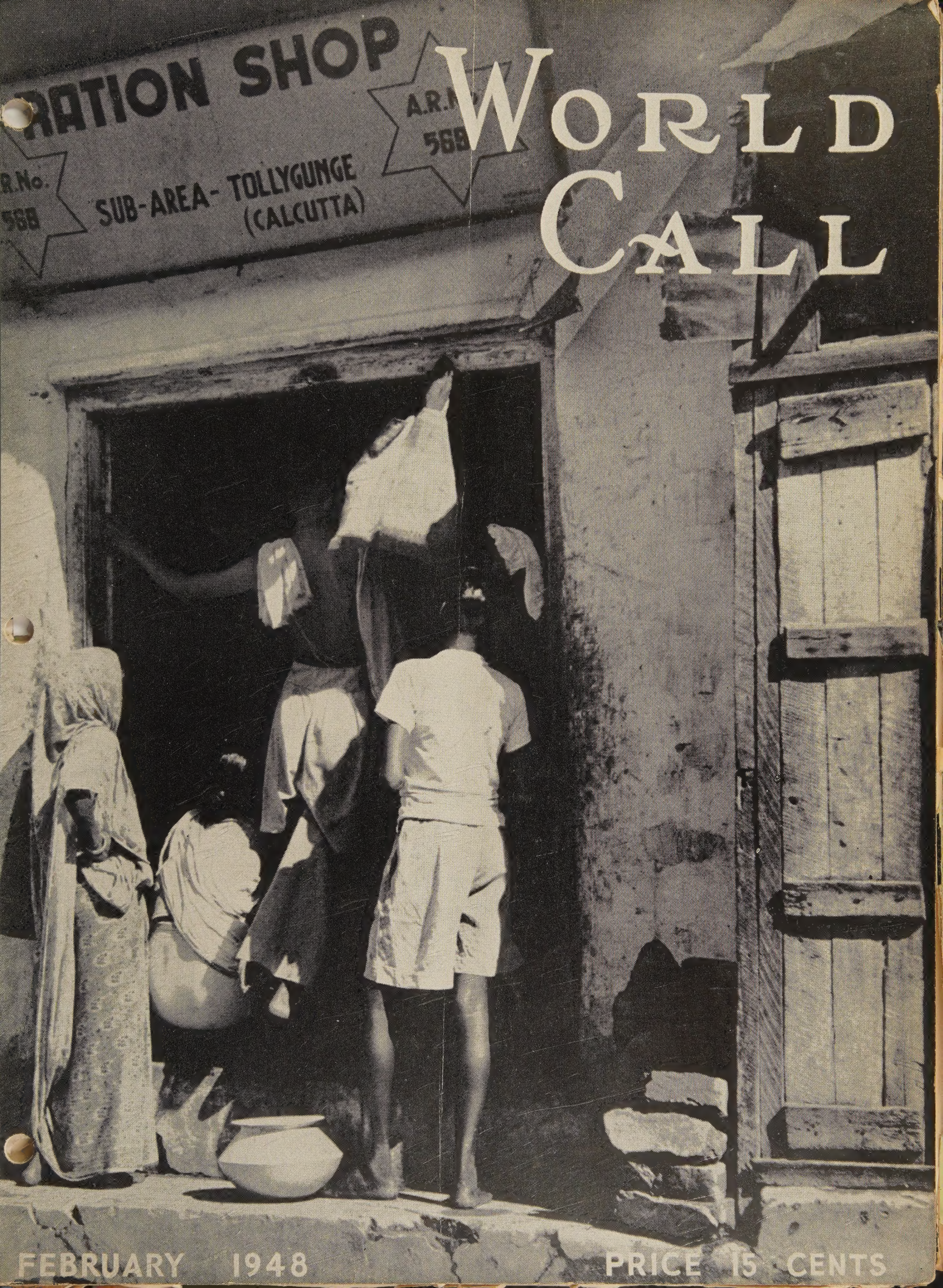
WORLD CALL



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February, 1948

Vol. 30 No. 2

WORLD CALL

International Magazine for Disciples of Christ

The Cover

The striking cover photograph is from India, by courtesy of the India Famine Emergency Committee of New York, and sets forth the forthcoming observance of the Week of Compassion by Disciples of Christ on February 15-22. Again, the churches are asked to contribute a minimum of $500,000 for relief and reconstruction needs in both Europe and Asia. Distribution will be made through Church World Service and the World Council of Churches.

In addition to the Week of Compassion, the February issue emphasizes evangelism and brotherhood, both in terms of interfaith and interracial relations.

Hidden Answers

1. Contrast the equipment available for military and missionary doctors.
2. Describe the East Bay Fellowship and its activities.
3. List the needs in Chuhsien, China.
4. What does one author mean by "rainbow over Europe"?
5. When did the closest contact between British and American churches begin?
6. Of what important Commission are R. H. Miller and Hillyer Straton chairmen?
7. What attitudes in America hinder missionary efforts abroad?
8. In 1882, what early missionaries arrived in India? For what work is one of them known?

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REPORT CHANGE OF ADDRESS DIRECTLY TO WORLD CALL'S INDIANAPOLIS OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. Be sure, also, to send the old address, enclosing if possible your address label from a recent copy. The Post Office will not forward copies to the new address unless extra postage is provided by you.

WATCH THE EXPIRATION DATE ON YOUR MAGAZINE WRAPPER. To avoid missing an issue, renew two months in advance.

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Global Highlights

News of the World Through the Eyes of the Church

Need for Relief Giving Continues

NEW YORK CITY (RNS).—In a message cabled to Church World Service, Protestant relief agency, General Douglas MacArthur described continued and increasing support of the American voluntary relief program for Japan as "necessary to sustain the progress" made in rehabilitation of that nation.

Aid to Europe under the Marshall Plan will not diminish the need for private giving to war-stricken churches, Dr. J. H. Cockburn, director of the World Council of Churches' reconstruction department, declared in Geneva.

Members of the reconstruction staff stated in a recent radiogram that "this winter will be worst for some sections of Europe in modern history from standpoint human suffering. Literally millions still helpless, both physically and spiritually."

Norwegian Bishop On American Tour

NEW YORK CITY.—Bishop Arne Fjellbu of Trondheim, Norway, whose dramatic wartime experiences in the Norwegian Resistance constituted a remarkable chapter in the saga of the churches' opposition to paganism, expected to arrive in the United States at the end of January for a nation-wide speaking tour, it was announced here by Dr. Henry Smith Leiper, associate general secretary of the World Council of Churches.

Dr. Fjellbu

"Dr. Fjellbu is one of the most prominent and important of younger church leaders in Europe today," Dr. Leiper stated, "and his visit to this country will afford us opportunity to appreciate the problems of spiritual reconstruction which confront church leaders all over Europe." The Bishop was born in Iowa, but went to Europe at the age of 10.

Jesse Bader Appointed Amsterdam Delegate

MELBOURNE, VIC., AUSTRALIA.—Dr. Jesse M. Bader of New York City, the general secretary of the World Convention of Churches of Christ and secretary of evangelism in the Federal Council of the Churches of Christ in America, has been appointed as a fraternal delegate from the World Convention to the general assembly of the World Council of Churches, Reg Ennis, president of the World Convention, announced.

The World Council assembly will be held in Amsterdam, Holland, from Aug. 22 to Sept. 5, 1948. A total of 129 church bodies in 39 countries have signified intention to join the new council.

11,000 Students in 13 China Colleges

NEW YORK CITY.—Despite lack of food, inadequate equipment and overcrowded dormitories, more than 11,000 students enrolled in the 13 Christian Colleges of China, it was reported here by Dr. Robert J. McMullen, executive secretary of the United Board for Christian Colleges in China.

This number of students was only about one-tenth of the approximately 100,000 who applied for admission.

Because of China's inflation, salaries paid professors during 1947 had only about 20% of their prewar buying power. And many students, unable to pay fantastically inflated prices—like $600 for an egg—subsisted on only one main meal a day.

More adequate equipment and higher standards will be emphasized in 1948, Dr. McMullen stated.

Czech Churches Enjoy Freedom

NEW YORK CITY (RNS).—Churches in Czechoslovakia have "all possible freedom" in their religious activities, according to Dr. Joseph Krenek of Prague, president of the Church of the Czech Brethren.

Speaking at the annual meeting of the Friends of the World Council of Churches here, Dr. Krenek said the work of the churches is being conducted without interference by government authorities, and that many new congregations are being formed. Protestants represent about 15% of the population, he stated.

Special Days

February

Feb. 8. Race Relations Sunday
Feb. 13. World Day of Prayer
Feb. 15. Crusade Sunday
Feb. 15-22. Week of Compassion
Feb. 18 or 19. Brotherhood Dinners
Feb. 22-29. Brotherhood Week

March

Mar. 7. World Missions Day
Mar. 22-28. Easter Week of Prayer
Mar. 21. Palm Sunday
Mar. 26. Good Friday
Mar. 28. Easter

Miss Genevieve Brown to Leave for Orient

INDIANAPOLIS.—Miss Genevieve Brown, executive secretary of the department of missionary education of The United Christian Missionary Society, is to sail from New Orleans, La., on Friday, Feb. 6, by the Waterman Lines for the Philippine Islands.

Miss Brown

After a month visiting the missionary work in the Philippines, Miss Brown will go to China for a tour lasting several weeks. She is also hoping to obtain a visa permitting her to observe the mission activities in Japan. She expects to be gone for six months, returning to the United States in August.

Miss Brown joined the staff of the United Society in 1934 and supervises the preparation of missionary education materials for use in the churches and their organizations.

Congregational Laymen Approve Church Merger

CHICAGO (RNS).—The National Committee of the Laymen's Fellowship of the Congregational-Christian churches, meeting here, approved the proposed merger of the Congregational-Christian churches with the Evangelical and Reformed Church.

The laymen were informed that 98 per cent of the Evangelical and Reformed Churches favor the merger. It was recently reported that Congregationalists are voting "overwhelmingly in favor of the merger." Members of both denominations must complete their voting on the union by next June.

Kagawa Continues Evangelistic Work

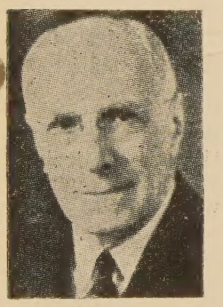
TOKYO (RNS).—A total of 8,377 persons on the island of Shikoku have signed "decision cards" announcing their readiness to become Christians, according to Dr. Toyohiko Kagawa, Japanese Christian leader. In a 16-day tour of the island, 34 meetings were held with a total attendance of 23,843 persons.

During the past five months, Dr. Kagawa has held 203 meetings in 92 cities. A total of 123,354 persons attended and 34,551 signed "decision cards."

George H. Stewart Dies in Winnipeg

WINNIPEG, MAN., CANADA.—George H. Stewart, president of the Third World Convention of Churches of Christ, held in Buffalo, N. Y., last summer, passed away, following a lengthy illness, here on Jan. 2.

The funeral was conducted at the Home Street Church of Christ here on Jan. 3. His wife, Nellie Agness, and a son, G. Haydon, pastor of the First Christian Church of Corvallis, Ore., survive.



Mr. Stewart

Mr. Stewart was prevented by illness from attending the Buffalo Convention and his presidential address was read by his son. For many years, George H. Stewart was most active in the cooperative life of Disciples of Christ in Canada and the United States.

He was founder and president for 20 years of the All-Canada Committee, vice-president of the College of the Churches of Christ of Canada in Toronto, and member of the board of the Canadian Council of Churches.

European Recovery Program Studied

PHILADELPHIA (RNS).—A special meeting of the department of international justice and goodwill of the Federal Council of Churches was held here, Jan. 8 and 9. The nearly 100 Protestant leaders attending undertook "to formulate a statement for the guidance of churches with regard to the European recovery program."

The sessions marked the first meeting of the enlarged department. As of Jan. 1 it took over functions of the Commission on a Just and Durable Peace which was dissolved because it was established in 1940 as an emergency agency.

Canadian Church Council Leaders

—RNS Photo

Three leading figures in the Canadian Council of Churches, shown in Toronto, left to right: Dr. George P. Gilmour, Council president and chancellor of McMaster University; Dr. W. J. Gallagher, secretary, and Canon W. H. Davison, member of the executive committee. The Council, representing 10 religious bodies, recently called on the Dominion Parliament to take action to reduce living costs

Council of Men's Work Honors W. H. McKinney

NEW YORK CITY (RNS).—William H. McKinney of Indianapolis, executive secretary of men's work for The United Christian Missionary Society, was named vice-chairman of the Council of Men's Work Secretaries at the closing session of its first formal meeting here.

Walter A. Graham of Pembroke, Ky., executive director of the National Laymen's Fellowship of the Congregational-Christian Churches, was elected chairman.

Rank to Produce Interfaith Films

LONDON (RNS).—J. Arthur Rank, top motion picture producer of Britain, announced here that he will summon a meeting of British film producers to plan a commission for production of films aimed at promoting interfaith good will and understanding. He added that the proposed productions will be tied up with other motion pictures in the field of religious education.

James Myers Joins Child Labor Group

NEW YORK CITY.—James Myers, former industrial relations secretary of the Federal Council of Churches, joined the staff of the National Child Labor Committee here on Jan. 1 as assistant secretary for membership.

While with the Federal Council, Mr. Myers had a part in bringing about the appointment of the La-Follette Civil Liberties Investigating Committee of Congress in 1935. He was a member of the first New York Regional Labor Board. In 1945 he received the Clendenin Award "for distinguished service on behalf of labor's rights."

Kentucky Council of Churches Formed

LOUISVILLE, KY. (RNS).—A Kentucky Council of Churches was organized here by most Protestant faiths, representing a church membership of 326,000 persons. The meeting climaxed two years of work begun by the Kentucky Sunday School Association.

Fred B. Vawter, Louisville attorney, was elected president.

Disciples of Christ were among those participating in the organizational meeting.

World Convention Dates Set in 1950

NEW YORK CITY.—Dates for the Fourth World Convention of Churches of Christ, to be held in Melbourne, Victoria, Australia, have been decided upon, Dr. Jesse M. Bader, general secretary, announced here. The convention will begin on Tuesday night, Aug. 8 and conclude on Sunday night, Aug. 13, 1950.

The Australian Federal Conference, which meets every two years, will meet in Melbourne, Aug. 7-8; only business will be transacted. Melbourne, capital city of Victoria, has 68 churches of the brotherhood.

Children's Work Conferences in April

CHICAGO.—Sixteen regional children's work conferences will be held in 13 states during April, according to Mrs. Mabel Garrett Wagner, director of children's work for the International Council of Religious Education, which is sponsoring the meetings.

The conferences will follow up the International Children's Work Conference held last July in Des Moines.

Churches Urged Not To Relax Relief

NEW YORK CITY (RNS).—The Marshall Plan for European recovery must not be considered by church groups as a substitute for their own programs for overseas relief, it was asserted by Dr. S. C. Michelfelder, executive secretary of the Lutheran World Federation, when he arrived here from Geneva on a two-month furlough.

"The church cannot use the excuse that our government is raising tax money to take care of relief," he said. "Its program is not the kind which fulfills the purpose for which religious organizations must give relief."

Canadian Interfaith Council Is Planned

MONTREAL (RNS).—The Canadian Council of Christians and Jews, whose aim will be to promote better understanding among religious groups, will come into being early in 1948, Rev. Richard D. Jones, director, announced here.

Mr. Jones, a Methodist minister who has done organizational work in the United States for the National Conference of Christians and Jews, said the new council probably will be ushered in with a Brotherhood Week observance similar to that held in the United States each February. A central office for the new council has already been opened in Toronto.

Plan of Cooperation Approved by Council

NEW YORK CITY.—At a recent meeting of the North American administrative committee of the World Council of Christian Education here, a far-reaching plan of cooperation with the Foreign Missions Conference of North America was approved. The plan will eliminate duplication of effort and provide for more effective working relations.

Rev. K. Mathew Simon of the Syrian Orthodox Church of India, speaking to the committee, said that the young people of his country are as much afraid of American capitalism as they are of Russian communism.

Quakers Get Prize

—RNS Photo

Quaker representatives who went to Oslo, Norway, to receive the Nobel Peace Prize for 1947, are, left to right: Miss Margaret Backhouse of the Friends Service Council in London and Dr. Henry J. Cadbury of Cambridge, Mass., chairman of the American Friends Service Committee. The two urged peaceful relations between the United States and the Soviet Union

Beneath the Spire

PRINCIPAL William Robinson of Overdale College, Birmingham, England, and Mrs. Robinson sailed for home from New York, January 9, on the "Queen Elizabeth." They had been in the United States since arriving last summer for the International and World Conventions in Buffalo. He had taught during recent months at Texas Christian University and lectured in many cities and academic centers on Christian unity.

Dr. Robinson returns home, to be installed next month as moderator of the Free Church Federal Council of Great Britain, an organization comparable to the Federal Council of the Churches of Christ in America. He thus becomes the third prominent world Disciple to attain the presidency of a national, interdenominational church council.

Dr. Robinson

Principal Robinson was one of the founders of the British Council of Churches. He is editor of the British Disciples' journal, *The Christian Advocate.* Americans who regret the departure of this eminent scholar may look forward in coming months to new books from his provocative pen.

* * *

ANOTHER American visitor of recent months who honors his fellow-churchmen around the world as president of the New Zealand Council of Churches is Principal A. L. Haddon of Dunedin. He directs the training center for Disciple ministers in New Zealand and heads the church history department of the University of New Zealand.

The New Zealand Council came into existence at the outbreak of World War II. The fellowship has come to mean so much that within the last year a statement of the Council referred to the "sheer joy of our fellowship."

Dr. Haddon

Principal Haddon is the first vice-president of the Fourth World Convention of Churches of Christ, which will meet in Melbourne in 1950.

* * *

THE first Disciple to attain the presidency of a national church council was Dr. Edgar DeWitt Jones of Detroit. In 1936-38 he served a term as president of the Federal Council of the Churches of Christ in America. His own brotherhood had honored him two decades previously with the presidency of the International Convention.

Dr. Jones

Dr. Jones, now a retired pastor, continues to give many lectures and devotes numerous hours to writing. He is an avid Lincoln fan and was one of 16 persons present at the opening of the Lincoln papers last summer in the Library of Congress. Disciples of Christ around the world are happy to recognize this "distinguished coterie" of their brethren. They honor the brotherhood.

BELL RINGER.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

Louise Moseley, National World Call Secretary

Contributing Editors: C. E. Lemmon Edgar DeWitt Jones James A. Crain Henry Noble Sherwood

VOLUME XXX FEBRUARY, 1948 NUMBER 2

A Call of Compassion

THE period from Sunday, February 15, to Sunday, February 22, is to be observed among churches of Disciples of Christ as a Week of Compassion. In this week people of the churches will seek to raise a minimum of $500,000 for a program of interchurch aid, relief and reconstruction in Europe and Asia. Readers of WORLD CALL are well aware of the tremendous needs for such aid. And of the remarkable work which gifts of churchmen for this cause have already made possible. We cannot urge too strongly the need for support of the Week of Compassion observance as a part of the Crusade for a Christian World. The Crusade goal explicitly sets $500,000 a year as a *minimum* to be sought. Every church and every individual should think of past achievements as suggesting minimums only. The need is greater than ever before. The response of the churches and of the people should be immediate and should break all precedents. The manner and extent of our response to this call of compassion will be a measure of our own stature.

Our British Interpreter

IN THE September issue of WORLD CALL we welcomed to this country Principal William Robinson of Overdale College and Birmingham University, Birmingham, England, as he came with Mrs. Robinson on a mission of five months to churches, colleges and seminaries of Disciples of Christ. That mission came to a happy conclusion with the turn of the year and the Robinsons have returned to Great Britain.

Before Dr. Robinson left, we asked him for an article in which he would write in all frankness of his impressions of church life in America, with special attention to comparisons of Disciples of Christ in this country and in his own. We urged him to write critically of us, sparing no feeling for the sake of a false sense of proprieties. His article appears in this issue, on page 24, and we commend it to the thoughtful consideration of our readers. It is the appraisal of a kindly and highly intelligent critic.

Dr. Robinson has made a tremendous contribution to our American churches in these months. His convention addresses, his lectures at Butler, his teaching at Texas Christian, and especially, his lectures to ministers in the six Christian unity conferences of the Crusade have endeared him to large numbers of American Disciples and others who had known him before only by reputation. His scholarship is sound. He scintillates in public address and in private conversation. He is truly Christian. American Christians are glad for the circumstances which brought Dr. and Mrs. Robinson to our shores. Because of them we know and love our British brethren the better.

Virginians Honor Negro Youth

IN THIS issue in which particular emphasis is given to considerations of interracial good will and brotherhood, we are especially happy to call the attention of our readers to a recent heartening incident in the State of Virginia where a 17-year-old Negro high school student, Kenneth Whitlock, won regional and then state-wide honors in a public-speaking contest held in November and sponsored by the Junior Chamber of Commerce.

A senior in Roanoke's Lucy Addison high school, young Whitlock qualified for the state finals by winning first place in competition with representatives of other high schools of the city and county in an oratorical contest on the subject, "I Speak for Democracy."

OF PARTICULAR interest is the hearty good will with which Roanoke papers, the *World-News* and the *Times,* acclaimed the victory of the young Negro over white fellow contestants.

The *World-News* referred to Whitlock as having emerged as "the best public speaker in the Old Dominion" and added: "The young Addison senior is a credit to his school, to his city, and to his race. We believe he will be a credit to Virginia also, when he appears in the Washington competition."

The Roanoke *Times,* in congratulating the young Negro on his achievement, said: "We hope Kenneth will be as successful in the regional contest at Washington as he was in the local and state contests. At all events, we want him to know that the people of his home city, white and colored alike, will be 'pulling' for him to win when he goes to Washington to pit his

oratorical skill against stiff competition. Whether he does or not, the success that he has met thus far along the way speaks creditably for democracy."

Thus two Roanoke papers reveal themselves to be spiritual kinsmen of those two distinguished editors in Richmond, Virginius Dabney and Douglas Freeman, who have in past years given such intelligent leadership to the cause of bettering racial understanding in Virginia. We do not mean to suggest that such men stand alone. We simply acknowledge our indebtedness to them as leaders. WORLD CALL has again and again expressed the conviction that in recent years more real progress in interracial understanding has been made in the South than in any other section of the country.

WE THINK it is important in this connection to point out that the question of relations between Negroes and whites is in no sense merely a problem of the South. It is an American problem which calls for all the resources of good will and good sense which all of our citizens can bring to its solution.

There is no ground for sectional-minded people in the North to feel that their attitudes on the race question are good and that those of Southerners are bad. Neither is there ground for anyone in the South to assume that he and his neighbors possess all the wisdom with respect to interracial questions and that, hence, they can brook no interference from people who do not "understand" the problem.

As a matter of fact, all of us who belong to the white majority, north or south, "understand" the problem better than we like to pretend. Deep in our hearts we know that racial discrimination exists in our midst and that it is both un-American and un-Christian. It is un-American because, if American democracy is to survive, it can give no place to second-class citizens. It is un-Christian because—as President Montgomery of Lynchburg College, Lynchburg, Virginia, so ably points out in this issue—there can be no valid claim upon God's fatherhood by those who place restrictions upon the Christian concept of brotherhood.

Rights of the Child

A MEANINGFUL expansion of the famous Declaration of Geneva on the Rights of the Child was proposed recently by A. Claude Hardy, vice-president of the Save the Children Federation. Dr. Hardy, former superintendent of schools at White Plains, New York, said that the Geneva Declaration was good as setting forth minimums for the work of the International Union of Child Welfare, but that America, with its vast resources, should work for something more far-reaching. He then proposed the following Declaration of the Rights of the Child:

"1. The child is entitled to a happy childhood, free from unwarranted fears and anxieties.

"2. The child is entitled to the affection, interest, encouragement, and sympathetic understanding of his parents, elders, teachers and friends.

"3. The child is entitled to a maximum of good health and must be provided with the essentials thereto.

"4. The child is entitled to the opportunity to obtain as much education as he is capable of receiving.

"5. The child is entitled to receive by precept and example adequate training in democratic living.

"6. The child is entitled to experiences that afford him the greatest satisfactions of life that come from knowing the difference between right and wrong, truth and error; from work well done; and worthy achievement.

"7. The child is entitled to receive a concept of freedom that includes duties as well as privileges and to training within his capabilities which enable him to become a productive member of society.

"8. The child is entitled to have the opportunity to learn and to practice the principles of democracy in all human relationships, and to realize that he is a citizen of one world with all the implications connected therewith, and that we all are members of one family."

Our First Crusader

ON DECEMBER 31, 1947, L. N. D. Wells brought to a close his truly historic ministry with the East Dallas Christian Church of Dallas, Texas. Dr. Wells is retiring but he is retiring to the most responsible post of his career. He becomes our "First Crusader" in the Crusade for a Christian World. As Crusade Chairman he will bring to the leadership of the Crusade the same quality of vision and consecration which has characterized his ministry and has helped put East Dallas, year after year, in the front ranks of churches of Disciples of Christ in support of the total program of outreach. Dr. Wells closed his East Dallas ministry at his best. The annual congregational meeting in December received reports of 364 additions in the year; $49,485 spent on "ourselves"; and $99,671.19 given for "others." East Dallas also led all other churches last year in total number of WORLD CALL subscriptions—446. It is apparent that the Crusade Chairman is a Crusader at heart. The brotherhood of Disciples of Christ will profit beyond measure from his leadership in these Crusade years.

A Fable

A FABLE out of Nazi Germany tells how a pastor, on state orders, announced to his congregation that all who had Jewish fathers must leave the church and never return. Faces paled as a few people arose from their pews and left. The pastor then called on all who had Jewish mothers to leave. A few more worshipers walked out. Then, the fable goes on, the figure on the crucifix high over the altar suddenly faded into thin air, leaving the cross quite bare.

Laboratory Project in Evangelism

By SPENCER AUSTIN*

EVANGELISM is on the march. Clear across the nation churches of every communion and shade of doctrinal belief are sensing a new concern for the unsaved and are enlisting myriads of church members as personal evangelists. True, in some quarters this concern is still vaguely felt and not yet harnessed into action, but in many others it has already captured the imagination and loyalty of churches and moved them to action.

Disciples of Christ are making a significant contribution to this new awakening in evangelism. Recently they concluded the most far-reaching program of evangelistic training for their ministry they had ever undertaken. Within a two and one-half month period 104 laboratories in visitation evangelism were held in strategic centers across the United States and Canada. Back of these laboratories were months of preparation by state and provincial secretaries, host churches, volunteer directors, editors of state and national church periodicals and the national staff of the department of church development and evangelism of The United Christian Missionary Society.

The laboratory project in visitation evangelism might well be called an epic demonstration in cooperation. The allocation of time for the project was cleared with the Program Activities Committee of A Crusade for a Christian World. The plans were developed in the Home and State Missions Planning Council where state and national secretaries, pastors and laymen each made their contribution. The national office then assumed responsibility for enlisting and briefing the guest ministers who directed local campaigns and for administering the total project. The state missionary societies assumed responsibility for locating the projects in their respective states. The guest ministers who were to lead projects were jointly assigned. Each laboratory was widely publicized by the host pastor, the guest director, the state secretary, the national director of evangelism and in the church press.

Ministers' Response Encouraging

One of the most encouraging aspects of the fall training program was the response of the ministers who were invited to direct local projects. After the state and national secretaries had agreed upon the number of men needed and the particular men to be approached the national director of evangelism wrote eighty-nine ministers asking them to volunteer to lead without compensation two laboratory projects and to make themselves available for a one-day briefing conference some time before their first project. Of the eighty-nine men who were asked, seventy-six replied in the affirmative and the remaining thirteen all had valid reasons for their refusals. Not one man approached was unwilling to give his time without compensation.

*Director of evangelism for The United Christian Missionary Society.

In the picture above, Spencer P. Austin, national director of evangelism and director of the Crusade laboratory project in visitation evangelism, is shown with the visitors of the Marion County, Indiana, churches in the Sunday afternoon kick-off instruction conference. More than 500 evangelistic visitors were present on this occasion. During the laboratory nearly 150 ministers and students and faculty from Butler University participated in the ministers' seminars and during the four evenings of visitation more than 450 prospects signed commitment cards

Equally as generous were the churches who granted their ministers a leave of absence for two weeks to lead two projects. Out of the seventy-six churches approached, only two refused their ministers permission to lead campaigns. This generous grant of ministerial leadership by the churches and the sacrificial service of the men who directed the projects constitute one of the brightest pages yet written in the Crusade.

A Common Fellowship Established

The one major disappointment in the laboratory project was the limited participation of the ministers for whom the training was planned. It had been hoped that 2,000 or 2,500 ministers would share in the project. Some were kept away by emergency responsibilities and others because of previous engagements. Many of these latter were in states which failed to locate their centers early enough to allow the ministers time to include the training project in their fall schedule. A few ministers did not attend because the projects were sponsored by state and national agencies. In most centers, however, there were men present who do not normally participate in projects sponsored by the cooperative agencies, but who found a common ground of fellowship in evangelism.

Perhaps the largest group of ministers who missed the training laboratories did so because of indifference. Either they were satisfied with their own evangelistic ability and felt neither the need to learn nor the desire to share with their preaching brethren or they re-

garded evangelism as an elective in which they did not have a particular interest.

During the project in the 104 centers, two hundred fifty-six congregations were served by seventy-three guest directors who gave instruction in personal evangelism to 1,535 ministers and 5,774 lay members of the host churches. These ministers and laymen interviewed more than twenty-nine thousand prospective members and by the second Sunday following the week of visitation reported a total of 8,625 additions. Some reports have not yet been received. Many of the congregations participating were relatively small yet the average number of additions per congregation was slightly above thirty-three as a result of four nights of visitation.

More significant than these reported additions are the potential additions for years to come through the ministers and laymen who were given training in the laboratories. During the pre-Easter season this year hundreds of the ministers who shared in the project will conduct campaigns in their own churches. As a result of the impetus given evangelism through the laboratory project, a considerable number of cities are arranging city-wide visitation campaigns, several state missionary societies are attempting to reach every church with a visitation project, and some of the seminaries are arranging laboratory training in visitation evangelism for their preaching students. While the total number of reported additions to the churches has consistently increased every year since 1943, the current missionary year should witness the greatest number of additions of any given year during the entire history of Disciples of Christ.

Needs Discovered in Project

Out of the experience gained in the laboratory project in visitation evangelism there are certain brotherhood needs, dangers and signs of hope which should be recognized.

First, there is an almost universal need in our churches for more adequate indoctrination of the membership. The techniques of visitation evangelism are woefully inadequate unless the visitors are undergirded with fundamental Christian convictions and a knowledge of the basic doctrinal positions of the church to which they belong.

Second, there is a surprisingly great need for the maintenance of an adequate prospect list in most of our churches. The weak spot most frequently found in the preparation of churches for evangelistic efforts was at the point of having an accurate and adequate prospect list to support a week of visitation.

Typical of the assignment suppers in all of the laboratory visitations is this meeting in Budd Park Christian Church, Kansas City, Mo. During the laboratory in Kansas City thirty-two congregations conducted visitations. In these churches, 50 ministers and 622 laymen called upon 1,294 prospects and won 622 to church membership

In the Crusade laboratory project in visitation evangelism the host ministers assigned their visitors each night at supper meetings. In the picture above, Dudley Strain, minister at First Christian Church, Salem, Oregon, assigns one of his laymen. The four nights of visitation during this laboratory resulted in 64 commitments for Christ

Third, there is a widespread need in the ministry for a sense of brotherhood or Christian concern for other ministers and churches in near-by localities. This was apparent in countless laboratories where ministers seemed to feel no obligation to share in the fellowship with their co-laborers in the ministry or to help the host church of the area succeed in its visitation. This was most obvious in large cities where many congregations attempted a city-wide effort but were thwarted in the attempt by the individualism of some of the ministers involved. Not one major city where there are more than twenty Christian churches and where a laboratory project was held had more than fifty per cent of the churches actually conducting the four-day visitation. There was no antipathy toward the project, but rather an absence of togetherness and mutual concern. Consequently, these visitations were only about half as effective as they should have been. This limitation on effectiveness will continue until congregations in cities, counties and districts become concerned about one another and the total work of the kingdom.

Fourth, there is a great need for a more general concern for the unsaved and for a consistent, organized,

Training ministers to lead their churches in effective evangelism was the focal point of the Crusade laboratories. Helping men and women to know Christ as savior and to follow him as Lord of life is the chief business of the church. In the picture above, Pastor G. Lavon Fisher (left), Centenary Christian Church, Indianapolis, and the youth minister, Marion L. Hopkins, receive new members at the close of their visitation. Centenary Church led all of the churches in Marion County in additions during the Crusade laboratory. Seventy-six responses have already been made and others are yet to come

year-round effort to win them to Christ. This will require up-to-date prospect rolls, frequent cultivation calls and a variety of evangelistic emphases.

Dangers in Evangelism

First, there is the danger in some quarters that visitation evangelism will be regarded as the panacea for all evangelistic needs. Visitation evangelism is no substitute for evangelistic preaching, educational evangelism, or any other valid procedure in soul-winning. Its greatest effectiveness will be found in using it with all these other methods.

Second, there is the danger that visitation evangelism will fall into disrepute as have certain other methods in the past because churches fail to use and hold the new members won. The more successful a given visitation project may be the greater this danger. Churches which plan to use the method must also plan methods of developing and holding the members won.

Third, there is always the danger that a church will substitute the mechanics and techniques of visitation for the basic convictions which alone can give them meaning.

Signs of Hope

First, there is every evidence that Disciples of Christ are awakening to a new sense of evangelistic responsibility and are gaining confidence in their ability to achieve results. The successful demonstrations made by a high percentage of the laboratory projects lend encouragement and give guidance to a large number of churches which have longed for better days in evangelism.

Second, the laboratories revealed a genuine concern on the part of ministers for more adequate conservation of converts. This is a hopeful sign. During the four ministers' seminars held in connection with each laboratory, the one dealing with this theme was most enthusiastically received.

Third, there is every evidence that the ministers who directed the visitation projects were aware of both the needs and the dangers cited above and have helped create a trend toward a more enthusiastic, effective and balanced evangelism.

Fourth, there is strong evidence growing out of the laboratories that churches which succeed in their evangelistic goals in the Crusade will be much nearer all other Crusade objectives. For example, one church which was host to a laboratory visitation reports that by January 1 its membership had increased 9 per cent as a result of the visitation held six weeks earlier. By the first week in January these new members had pledged to the 1948 budget an amount equal to 8½ per cent of the 1947 local budget and 20 per cent of the 1947 missionary budget. These members are also active in Sunday school and all other phases of church life.

The laboratory project in evangelism has greatly accelerated evangelistic activity throughout the brotherhood and has given impetus to all phases of the Crusade for A Christian World.

Top fifteen laboratories in number of reported additions or reported commitments during visitation:

Kansas City, Kansas and Missouri	622
Indianapolis, Indiana	470
Des Moines, Iowa	438
Houston, Texas	344
Washington, D. C.	322
St. Joseph, Missouri	271
Pittsburgh, Pennsylvania	238
Seattle, Washington	200
Richmond, Virginia	173
El Paso, Texas	167
Memphis, Tennessee	162
Roanoke, Virginia	155
Jacksonville, Illinois	123
Pittsburg, Kansas	123
Little Rock, Arkansas	122

Brotherhood on the March

By J. MUNROE WARNER*

TO THE voice of preacher, priest and rabbi now comes the added testimony of the scientist saying one thing to all mankind: The human family must learn to live together in peace or no one will be safe.

Science has made our total world a neighborhood. Superstition, doubt and fear must now be replaced by friendly discussion and truth that ends in the goal of our faith, the Kingdom of God on earth.

Greater than the forces that are shrinking our world is the power generated through the concern of one person's mind for the welfare of another. All too often Christians have lost sight of this truth in spite of the Golden text of the Bible. All about us are the footprints of an irresistible host that is tramping ever onward to a victory which grants to every person individual dignity regardless of race, color, creed or national origin.

Only the wilfully blind will fail to note the countless thousands who today not only question religious intolerance and race prejudice, but are actively at work destroying its false foundations.

This movement is the outgrowth of suffering on the part of sensitive souls wounded deeply when they see men and women mistreated because of their race or religion. Through promoting justice, fairplay, understanding and amity they seek to establish the Kingdom of God here and now. In communities large and small from the Atlantic to the Pacific these folk are at work forming organizations, growing out of local grass-root needs. Friends are invited to join with them, they seek to educate their clubs and the groups with which they are affiliated, and they seek to present factual truth so winsomely that the misguided become disciples, then fellow-members.

*Mr. Warner, a minister of the Disciples of Christ, is the executive director of the interfaith East Bay Fellowship, Oakland, California.

—Courtesy Institute for American Democracy, Inc.
"You'll have to wait, son, till we check on your race and religion!"

An Organization at Work

The East Bay Fellowship of Oakland, California, is an example of these organizations in action. For the past eighteen years Roman Catholics, Jews and Protestants have carried on this cooperative work, sharing responsibility for leadership, programs, and financial support. From a mere handful of interested business, civic and religious leaders the East Bay Fellowship now enjoys a membership of 750 citizens. Offices are maintained in downtown Oakland through which the efforts of the organization reach out to guide the two million people who live in the East Bay Area. The executive director is made available to schools, universities and church groups not only in California but in any other state where he can make a contribution. A cooperative arrangement is carried on with several national agencies.

The organization is completely under the control of men and women who live in the Bay Area. Once each month a regular meeting of the officers is held to hear reports dealing with special projects and to chart a program that looks months ahead. Thirty members of the East Bay Fellowship serve as the directors, representing all races, colors and creeds. Such a group is invaluable when problems arise, for out of their folklore they are often able to lay a finger on the exact spot where misunderstanding had its origin.

What One Person Can Do

Just recently a department manager approached one of the members with what he considered a choice bit of gossip. "Did you know that Mr. Smith's name was Goldstein until four months ago?[false names used]. He had his name changed trying to get away from his Jewish tag."

His smile was soon wiped away as our member replied: "Isn't it too bad in a democratic nation like the United States of America that any person feels he must make such a drastic change in order to have an equal chance to provide for his family?"

Two days later the manager returned to the member saying, "Thank you for waking me up. I now se the injustice of that which I thought was funny. have had time to think. I have changed my attitude. Now I want to be in your corner."

More and more it becomes apparent that a great amount of race and religious prejudice begins at the

breakfast table, hence great stress is placed upon programs for youth groups. The administration controlling public education lends the East Bay Fellowship aid in every way possible, encouraging school administrators to use speakers and materials whenever there is an opportunity.

Each year an institute is held for high school pupils. By invitation each school is invited to send twenty-five delegates. The day opens with an orientation lecture when the total problem is placed before the pupils. Workshops, movies and panels fill the afternoon. At an evening dinner meeting, the findings and reports of the various groups are presented. A closing address, "Where Do We Go From Here?" sends the delegates back to their schools more ready and able to meet their local intercultural needs.

Realizing the great educational value of motion pictures, the East Bay Fellowship has gathered many 16mm sound films in the intercultural field. A successful program of visual education has just been concluded at McClymonds High School, Oakland, where seventy per cent of the student body is of minority groups and non-Caucasians. Each week the 1,100 students were shown a movie not to exceed twenty minutes. The showings were arranged so that at no time were there over 200 pupils present. After the movie an open discussion consumed the remainder of the period.

Films Prove Their Value

Intercultural films have proved a most effective educational force in labor unions. By means of a speaker, the message of the movie is tied directly to some local condition. The labor union leader who does not give full endorsement to the fight against discrimination is the rare exception.

Such motion pictures are also used effectively in small private gatherings, neighborhood clubs, lodges and college fraternities. In a student house at the University of California each Friday evening is set aside for a house program. The alert house leader knowing of certain conditions at the University, made contact with the East Bay Fellowship for program counseling. Sometime during the program an intercultural movie is shown, without comment, save as the students raise questions. Through this approach the critical student mind is open. He does not feel that someone is trying to sell him an idea. During the week the house leader places a few attractive folders where the students will see them. The two or three paragraphs on race are all they will take time to read perhaps, but week after week the job is accomplished. In six months this house has been changed from the averaging college fraternity, totally indifferent toward race and religious problems, to one of the most enlightened groups at the world's largest university.

Each week a program of radio education is carried on through stories dramatized by radio stars. The East Bay Fellowship acts as an outlet for many national agencies that produce this material. When a local condition needs to be brought to the attention of the public, radio time is always available.

Three years ago there was an average of one letter or telephone call per week condemning the Fellowship for its work. Two years ago twenty-four such letters and nine telephone calls were received. Now, there have been 114 days since we have had a negative reaction. On the other hand our files contain scores of encouraging letters.

The East Bay Fellowship, interfaith group with headquarters in Oakland, California, presenting a program. Shown speaking over the microphone is Dr. W. Paul Reagor, minister of Disciples of Christ. At left is John Dillingham, pastor-director of Oakland; next to him a representative of the San Leandro, Calif., Chamber of Commerce. J. Munroe Warner, the executive director of the Fellowship, stands just back of Dr. Reagor at the right

The task is not finished, but dawn is breaking, announcing the day when every child shall grow up straight and fair of limb without danger to himself because of his race, color, creed or national origin.

Europe's Refugee Problem

We are now beginning to see that the refugee problem is one of the major burdens and danger sources in postwar Europe. The truth is he would be a bold optimist who predicted its solution in the next decade. Therefore, we have to plan constructively and cooperatively for a long period ahead. . . . We would do well to remember, in repentance, that although the World Council of Churches spoke out in 1945, there was no general widespread Christian protest against the Potsdam provision in regard to displaced persons, and that alarmingly few of us as much as perceived the challenge to Christian conduct and the threat to world peace in these conditions.

Racial persecution and expulsion is still occurring in Eastern Europe. This is a mere consequence and backwash of something the western democracies approved without protest. Nor, as far as I know, have the churches and other Christian bodies supported the protest of the Ecumenical Refugee Commission against these processes of racial discrimination operated by UN and embodied in the constitution of the International Relief Organization. . . . We must all the more earnestly strive to remedy that which we did so little to prevent. . . . There is work to be done in association with IRO, but there is work to be done also for the millions of refugees that IRO does not recognize.

—Dr. W. A. Visser 't Hooft.

Applied Christianity at Ginling

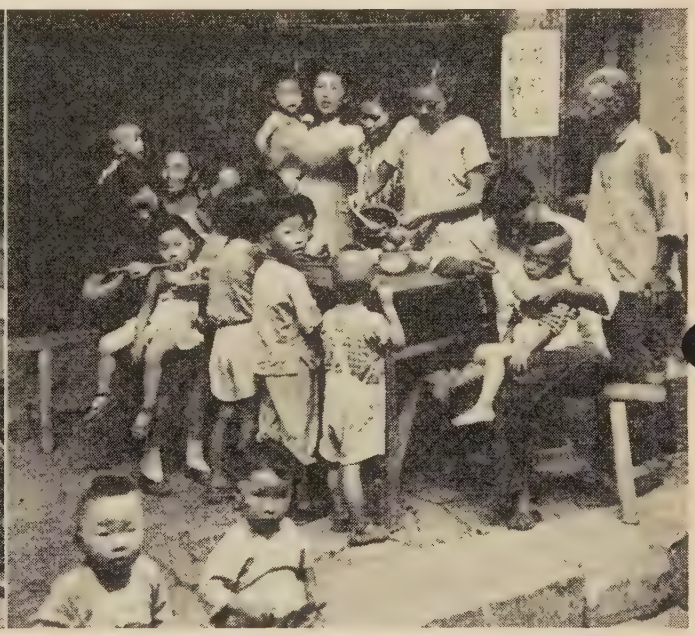
ZEAL for service" is the most distinguishing characteristic of many of the students at Ginling College in Nanking, China, toward whose support Disciples of Christ contribute. Among the 437 girls now enrolled in this mission-supported Christian college, 89 are majoring in sociology while more than 30 are learning all the latest developments in child welfare work.

These future women leaders have chosen these particular subjects because they believe this training will best equip them to help the women and children of China's less privileged classes.

Students in Ginling's sociology and home economics departments are getting "laboratory" experience by helping in Ginling's Child Welfare Center. Others help in a rural center 12 miles away.

As part of their field work, sociology majors at Ginling College in Nanking conduct a nursery school for underprivileged children who live near the campus. Here, at left below, they lead them in singing, tell them stories, and teach them to play games.

At right below young children are being fed tomatoes sweetened with sugar. Potatoes and tomatoes were vegetables new to one of the districts near Nanking, and many of the country people disliked them until Ginling students in the rural station supervised by the college's staff members pointed out the important health value of these vetgetables.



From patterns cut out for them by Ginling College students the Chinese mothers below, at left, are making summer clothes for their children. Cotton was provided by CNRRA. Students majoring in sociology and home economics serve the rural people of Shwen Hwa Cheng as part of their field work.

As part of their field work Ginling students serve the rural people of Shwen Hwa Cheng in many ways. Here one (standing at right below) teaches a group of young women to write. Work is supervised by faculty members.

China—After One Year

By GEORGE CHERRYHOMES*

AS the "Marine Lynx" moved slowly up the Whangpoo River to a Shanghai dock with its first cargo of four hundred American missionaries for China, I stood at the rail and watched, amazed at the swarming mass of humanity I saw in the small boats and along the shores. I had walked with the fast-moving crowds of Chicago, and had pushed my way through the throng in Times Square, New York, but these had not prepared me for the congestion of China's cities. Where do so many people come from? And more important, where are they going?

Once ashore, I was absorbed into the strange, seething crowds. Along the crowded streets and squeezing into streetcars and busses, I felt body contact from every direction. I quickly learned that one person does not wait upon another, nor apologize for wedging through a narrow opening. Doors bulged as frantic conductors tried vainly to get all passengers' arms and legs and bodies inside. Each person seemed bent on some business and was little interested in one foreigner more or less, for there are many foreigners in this great port city.

Smaller Cities Differ from Shanghai

But Shanghai is an exception in this regard. Elsewhere, in every smaller city or town, people are not too busy to turn their heads for a long look at a blond stranger, and they usually have some comment about the *waigworen* ("outside-country person"). The ordinary man in the street is interested and curious about the dress, the manners, the speech, and the bargaining ability of any American who stops to buy at a street-front shop. His attitude is neither friendly nor hostile, though one feels that it might easily be turned in either direction. On the ragged streets of a small town only a foreign suit, a wrist watch, a fountain pen and a small satchel of tinned goods may be sufficient to call forth the astonished or even half-bitter ejaculation—"Foreigners have so many things!" For the fact is that, small though his possessions may be, the missionary is still rich as compared with many of the common people among whom he serves.

"Sharpened by Men"

A Chinese proverb reads, "An axe is sharpened by stone—a man must be sharpened by men." Accordingly, it is said that fluency in speaking Chinese is not so easy to acquire in the classroom as in life situations. I have had a great deal of tutelage of this kind during the last twelve months. I have seen little of the classroom, but from the time of my arrival in the fall of 1946 I have been forced to use the language under the pressure of moving, or even dramatic, circumstances.

I had hardly arrived at Nanking October, 1946, before it became necessary for me to return alone to Shanghai to trace a trunk which had gone astray. On the way, throughout the seven-hour train trip, I talked constantly with fellow passengers, who freely ask questions of strangers in this country. Here began the need to make out differences in dialect. Talking with soldiers and officials, coolies and clerks, I was continually being "sharpened by men."

Later, an extended trip of two months to Wuhu, Wuwei, Hofei and surrounding areas gave me opportunity to drive the wedge of my understanding deeper into the setting where my years are to be spent. It is fortunate that I received this preparation, for in February I went to Chuhsien, formerly Chuchow, to take up residence in a rural center where all my intercourse with the community must be carried on in Chinese.

Reclaiming and Restoring Mission Property

On a cold rainy afternoon I arrived to find a mission house occupied by a company of soldiers, who had come in to live when they found the place temporarily empty. That night I slept in the one small room which had enough glass panes and boards to make the windows tight, and shared the air with seven of our "guests." The men promised to move in the morning, and they did. From that day began the process of reclaiming from their occupants the buildings which belong to our church, and restoring them gradually to their intended use. Crumbling walls and broken fences have, over a period of eight months, given way to the appearance of order. The place is now teeming with activity, and the air is full of expectancy for the church's future program. Extensive repairs have been made on one house. Another which was built more than fifty years ago by Dr. Elliott Osgood and devastated during the war years has been completely rebuilt, thanks to gifts made specifically for this purpose at the time of the Emergency Million Campaign. As I finish my first year in China this house is being made ready for dedication to service for Christ in this area, and this winter it will shelter George and Margaret Cherryhomes and Glyn and Jean Adsit.

House Stands as Symbol of Faith

This new house is plain in pattern, made in native gray brick and covered with sheet iron roof. It is smaller and more compact than the house which it replaces, though still sufficient for two small families. Its appearance is much like one of the hundreds of new houses being built this year in Nanking and other large cities. Nevertheless, it provides a sharp contrast to most houses in our little town of forty thousand. All the residences equally large or larger have been carefully screened from general view by placing them behind high walls or in the center of a block of houses. Consequently, the town presents to the

*Missionary to China with The United Christian Missionary Society.

eye of a casual observer only the plain fronts of little open shops, or in other quarters, brick or mud walls broken by unadorned gateways leading into dingy little courtyards singularly bare of any finery. In Chuhsien wealth self-consciously hides itself, or flees to the larger cities, where it may blossom into material forms of beauty or luxury. The rebuilding of the Osgood house, plain, but new and standing tall for all to see, is to the people of Chuhsien the most heartening evidence of our faith in the future, and of our determination to press the work of the church in this strategic area.

We have noted with interest the vigor with which the Catholic church is pushing forward in Chuhsien. During the war, it has made several important accessions of property. It has established a much-needed orphanage and has made good use of UNRRA supplies in its operation. It has taken up the torch when we faltered during the war, and provided a well-operated primary school.

Long Strides Toward Recovery

Since the war, our own church has made long strides toward recovery. During the Japanese occupation, communion was observed irregularly under the leadership of the venerable Elder Wang. After V-J Day, Pastor Peter Cheo returned and restored regular worship in the sanctuary, and by the end of 1946 was operating a Sunday school, a young people's summer fellowship, and weekday literary classes.

In the summer of 1946, Pastor Wu Sing Tan returned from Szechwan, West China, to superintend the rural evangelism in the Chuhsien district. Since then he has worked tirelessly to put morale into little struggling groups in sixteen small-town churches near Chuhsien, and to recover properties which belong to these churches. In four of these groups, there has taken place what amounts to a real revival, and a new invigorating spirit is felt when one enters their worship services. This month I witnessed the most recent of the baptismal occasions, in which twenty-three "inquirers" received the rite.

Many Unmet Needs Remain

Many of the needs formerly attended by our church and Mission in Chuhsien remain unmet since the war. We have a hospital building, but no doctor. As I write this, a family comes to us to say that their house burned to the ground last night, and they want our assistance in providing six poles for rebuilding, and a loan of grain to plant their fall wheat crop. The woman's face is badly burned, and one of the men is also in need of some smaller medical attention.

On another farm near by I have recently seen two well-advanced cases of trachoma and a child of school age who appears to have the beginnings of the disease.

A farm lad of fifteen has been coming to me with a finger infected almost beyond recovery.

A woman of sixty, a high school student, and an elder in the church come to be treated for malaria.

Every day I see people in need of surgical treatment, but I am no doctor, and cannot meet their needs. Their condition agitates me with pity and impatience—impatience because our great brotherhood must move so slowly to fill such urgent needs. In America there are many competent doctors, I am sure, who are looking for a hospital. In China, we still have hospitals looking for a doctor.

In Chuhsien we have school buildings and grounds, but so far no equipment or teaching staff. There are still great gaps to be filled in the town's educational opportunities. A girls' middle school is an urgently felt need. We must move step by step to supply the medical and educational hungers which hauntingly confront us in the areas for which our church is responsible.

In democratic countries it is proclaimed that full citizenship can be vested most safely in a literate population. In most Protestant thinking, literacy is recognized as the most potent aid to evangelism. But there are still in China's rural areas great masses of people who can neither read nor write. So long as this is true, their economic level will remain little above that of actual slavery, and moreover it will remain nearly impossible to build an autonomous church in the countryside with a stable membership. Among these people is China's greatest untapped power. To nourish them in mind, body and spirit is the church's great challenge and privilege. To make them literate, provide them with new skills, and put praise and songs upon their lips, is not beyond our power. We are called to do this. A move in this direction has been made by the Rural Christian Service Union who in October announced the selection of Chuhsien as a demonstration center for central China. Their program will be a concerted move toward literacy, health, Christian homes, agricultural improvement and evangelism. Where are the people of China going? Through these efforts we hope to answer this question in part.

What Is Brotherhood?

Brotherhood is common sense saying: "Get rid of your prejudices in order to live peacefully with yourself and your neighbors."

Brotherhood is good sportsmanship saying: "Do not make another person or another group the scapegoat for your own shortcomings and frustrations."

Brotherhood is education saying: "Beyond the development of skills and the acquiring of knowledge, we must learn the art of living together."

Brotherhood is science saying: "Humanity is one; there is no such thing as a superior or inferior race."

Brotherhood is American democracy saying: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights."

Brotherhood is religion saying: "Thou shalt love thy neighbor as thyself." . . . "All things therefore whatsoever ye would that men should do unto you, even so do you also unto them."

—I. E. Metcalf, Director, Iowa-Tri-Cities Area of the National Conference of Christians and Jews.

The Church and World Relief

By FLORENCE SLY*

NEVER in our time, or perhaps in any other, have the lines of John Oxenham about our world being "in the valley of decision" been more acutely pertinent to the actual human situation. Some people are depressed, overwhelmed, defeated by this momentous hour. Their faith, their courage is inadequate. Others share in the exultant mood of Angela Morgan, when she sings "miracles are everywhere" and "greater marvels" are ahead of us.

Yes, there are miracles everywhere. We recoil in horror from miracles of destructive power which stagger the imagination. But these same energies can be transmitted into miracles of creative potency. These conquests of nature are now in man's hands and under the control of his heart and mind, for good or evil. He alone may choose the future.

Miracles of Spiritual Resources

There are also miracles of spiritual opportunity—matched by the miracle of spiritual resources. During the war many persons in America marvelled at the resistance of the church in Europe. There are moral scars and ethical confusions that it will take years if not generations to erase. One thinks of that young Hollander, a Christian minister, a fearless leader of the underground, who had numerous identification papers and disguises, and had to live and serve his nation by deceit and trickery. He had a spiritual stamina that could endure such a strain. Not all have come through so well. There are young lads who have been the agents of the black market, making money like gangsters, and growing up with no disciplines or restraints of any sort, save only expediency and profit.

However, there is another side to the picture—a rainbow over Europe, a rainbow of truth, of fidelity, of courage, of hope for a better world. And that rainbow is the *Christian Faith* and the *Christian Church.* Let us look at direct reports and documents to see if that judgment of hopefulness is valid.

The story of Norway is well known—the way in which the Christian congregations defied their Nazi conquerors, and when their ministers were arrested and their churches closed, stood outside facing the bayonets and tommyguns of the storm troopers to sing—"A mighty fortress is our God, a bulwark never failing." Faith must mean a good deal when it is put to such a test and stands firm.

Christian Underground in France

Even in France, where the evangelical faith has never seemed to be particularly influential, we find amazing evidences of spiritual quickening emerging from all the suffering and tribulation of the war. We mention the name of Mlle Madeleine Barot, the moving spirit of CIMADE. Under the inspiration and personal leadership of this young woman, CIMADE came into being as a Christian underground, drawing into its activities youth from such organizations as the Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Scouts, and the Student Christian Federation.

Now, CIMADE has come into the open, and is recognized as an efficient arm of the church in its relief work and evangelism. It operates a dozen or more country homes near devastated towns or cities where people may gather for a period of rest and find a pulsing Christian fellowship to serve as a nucleus for the rehabilitation of community life.

A Challenge to Americans

But all of this leads to another point, the challenge to the rest of us, who have not suffered so sorely, who have had our casualty lists but who have not felt the hard foot of the conqueror upon our necks, whose cities have not been levelled, whose countryside has not been laid waste and sown with a deadly harvest of mines, whose losses in every category have been so light in comparison.

There is first of all a challenge to demonstrate a like faith and high resolution as we look ahead. If there is no virtue in suffering as such, we must give evidence that we too can live courageously and with consecration to our Master, Jesus Christ.

Equally insistent is the call to serve in the spirit of the Good Samaritan, binding up the wounds of our fellows, and sharing of our substance for their rehabilitation. It is here that the World Council of Churches offers a ready channel of fellowship and service. This organization which was in process of formation when war broke out over the world unites about 130 different church bodies in more than thirty countries. It has accepted responsibility for leadership in the task of rehabilitating the church life of the devastated areas of Europe. Church World Service is the special agency through which the cooperating denominations and communions are making this contribution to the program of the World Council of Churches.

The Needs of Ministers

The work of the World Council for reestablishing and strengthening church activities in Europe falls under numerous headings. Of immediate importance is the restoration to leadership of the ministers. They have lost church buildings, parsonages, all of their possessions. They need not only shelter, food and clothes, but books, means of transportation and in many instances a period of physical recuperation to fit them for their tasks.

The plea for Christian literature is also very urgent. It is hard to realize what an utter dearth of reading matter exists on the Continent, deliberate burnings of Bibles and religious books having been added to the general destruction of libraries and warehouses. The reprinting of important works has already started in Sweden, Switzerland and other countries. America

*Mrs. Sly, the wife of Virgil A. Sly, is recording secretary of the United Council of Church Women.

and England are also providing thousands of volumes.

Finally, although we have not covered all the needs —there is the well-nigh overwhelming task of rebuilding the churches themselves—the thousands of edifices which have been completely levelled or damaged. This is by and large a task to which the parishes themselves must devote their thought and resources, as conditions become more normal.

All of these opportunities add up to a thrilling invitation to us as church men and women to express unity in the bonds of—not only an abstract love, but also very substantial contributions. We have indeed vast resources concerning which we must demonstrate ourselves to be good and faithful stewards.

Trying to stay abreast of the ever-shifting sudden needs of the suffering peoples of two continents is no simple task. But Church World Service is tackling the problem with an emergency program calling for the disbursement of $2,000,000 or more a month in goods and monetary aid.

Disciples Aid Destitute Peoples

Most of the United States Protestant denominations and communions which have channeled their unified relief and reconstruction activities through Church World Service, are contributing funds to be used largely to re-establish and strengthen church life in Europe and Asia. Funds which Disciples of Christ give during the Week of Compassion, February 15-22, will go to Church World Service.

Every day offers of gifts of manifold kinds pour into Church World Service headquarters. Three of the most unique of recent date were penicillin salve, an assortment of buttons and a quantity of apricot jam. The penicillin salve was a gift of a large drug manufacturing concern. Church World Service received 170,000 tubes of it, valued at $14,000. It was distributed under doctors' supervision in India, where skin diseases cause great suffering. A Patterson, New Jersey, firm offered the buttons—100,000 of them. They were sent abroad as part of sewing kits. More than a ton of the jam came from a fruit preserving plant in Massachusetts.

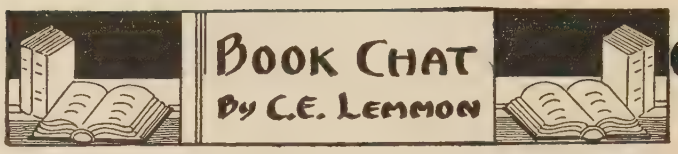
Peace is yet to be won. We can help win it by laying the foundations of friendship and understanding through aid to suffering humanity everywhere. The need for food and clothing is expected to reach an all-time peak during this winter.

Sacrifice

O desolate Europe,
For you we weep—
But tears alone
Can never sweep
Away debris
And want and grief . . .
Only God and I
Can bring relief.

—Mayme Garner Miller.

Wellington, Kansas.



ANYONE who loves books and enjoys reading will delight in Frank Luther Mott's *Golden Multitudes*, a story of American best sellers. A best seller, according to Dr. Mott's formulae, is a book that, within the decade of its publication, reached a circulation equal to one per cent of the population of the country. According to his research there have been 324 such books, beginning with *The Day of Doom*, a doggerel versification of Calvinistic theology published in 1662, and extending to *The Egg and I*, published in 1945. The author does not pretend to say that the best sellers were the best books. The opposite has frequently been true for best sellers were often trash.

Many of the best sellers were religious books. *Uncle Tom's Cabin* was the best seller of all, both in the United States and throughout the world. Its popularity was due not alone to its exposition of the evils of slavery but its appeal to the oppressed classes of every country and the strong religious note which Mrs. Stowe put in her great novel. Another top best seller was Charles M. Sheldon's *In His Steps*. This book with its faulty copyright was pirated and published throughout the world in many forms and reached a circulation of many millions. Its main question, "What Would Jesus Do?" seemed to strike a responsive chord in the public conscience at about the turn of the twentieth century.

Preachers have been remarkably successful in writing best sellers. As literature, the parsons may have produced sentimental trash, but they succeeded in reaching their public. For example, parsons in the best seller class were E. P. Roe, Ian Maclaren, Harold Bell Wright, and Lloyd Douglas. Shakespeare, Dickens, Mark Twain, and Kipling have all had their innings as best sellers. Dr. Mott has excluded Bibles and cook books from consideration. The Bible is the perennial best seller. *Golden Multitudes* is written in an interesting style without too much moralizing but sufficient analysis to certify the author's critical judgment.

VAN WYCK BROOKS has another volume of his critical literary history of America called *The Times of Melville and Whitman* covering the period of 1840 to 1890 and moving away from the New England scene which preoccupied his attention in *The Flowering of New England*, and *New England Indian Summer*. This book discusses the writings and times of Melville, Whitman, Mark Twain, Brete Hard, and writers of more regional significance. Van Wyck Brooks, in these successive volumes, is producing not only a critical history of our American literature, but also a social history of our country. He puts the various writers into the social stream of our American life and does it with such fine insight and deft writing as to make his work both educational and enjoyable.

THE QUESTING SPIRIT is the apt title of a new anthology of religious literature, short stories, poetry, drama, and affirmations, edited by Halford Luccock and Frances Brentano. The materials are well classified, beautifully printed, thoroughly indexed, and logically arranged to make the volume both useful and beautiful. There is much new material in this anthology, especially in the classifications of short stories and "affirmations." A scholarly introduction by Dr. Luccock prefaces the work.

CREATION CONTINUES in the somewhat misleading title of a new approach to the interpretation of the Gospel of Matthew by Fritz Kunkel, who as a

(*Continued on page* 39.)

At a meeting of the sponsoring committee for the Church Enlargement Crusade in Town and Country, in Indianapolis, Indiana, December 9, 1947. Those present were, reading around the table from left to right, Emmett Dickson, George Oliver Taylor, Willard M. Wickizer, chairman of the committee, Edwin L. Becker, administrative director of the project, G. Gerald Sias, C. L. Parks, Alice Liverett, and Spencer P. Austin. Members who were not able to attend were Loren E. Lair, Charles Marion Ross, Herald B. Monroe, and James Tilsley.

Crusading in Town and Country

By EDWIN L. BECKER*

"TO REACH every town and country church possible with a twelve-day Church Enlargement Crusade between July 1 and December 31, 1948" is the aim of the Church Enlargement Crusade in Town and Country now in progress among Disciples of Christ. This program for town and country churches is born out of the recognition that of the 5,500 town and country churches of the Disciples of Christ, fewer than 30 per cent have full-time ministerial leadership and 60 per cent have fewer than 100 resident members. If the Crusade for a Christian World is truly to lay the basis for long-time expansion in the life of the brotherhood, these churches must be reached with a program that will help them become enlarged and effective units of the kingdom.

With this in view the evangelistic, educational and stewardship forces of Disciples of Christ, both state and national, have joined to sponsor the Church Enlargement Crusade in Town and Country in 1948. Every town and country church is receiving an invitation this month to plan for a twelve-day Church Enlargement Crusade sometime after the first of July. Every Christian church minister, both rural and urban, has been invited and urged to volunteer twelve days to lead some near-by church in a project. He will be serving without compensation. This will be his contribution and the contribution of his church to the life of the churches in rural areas.

The project in the local church will begin on a Wednesday night. The first three nights are to be directed toward church members. They will be challenged to the church's obligations in evangelism, Christian education and stewardship. Conferences with church members and leaders will face up to the needs of the church in these fields of activity. During those first three days the visiting minister with church leaders will also assemble an evangelistic prospect list and enlist members for calling.

On Sunday the emphasis will shift to evangelism and church organization. The preaching each night will be for decisions. Evangelistic calling on prospects will be conducted in the daytime. Meetings to organize or strengthen existing women's, men's, and young people's groups will be held. The project leader will meet with Sunday school teachers and workers for the consideration of an achievement plan for their school. Every effort will be made to leave the total life of the church strengthened.

The Church Enlargement Crusade in Town and Country is under the direction of the state secretary in most states. In some states the state director of evangelism will carry the responsibility. From these men last month went an invitation to the ministers in their states asking for twelve days of time for the project. Even before those invitations were sent several scores of ministers had indicated their willingness to serve in such an enterprise. Now the town

(*Continued on page* 25.)

*National director for Town and Country Church in the department of evangelism and church development of The United Christian Missionary Society.

Toward Reunion: Baptists and Disciples

By JESSE M. BADER*

CLOSER Christian cooperation and church union are the mood of the hour. God is moving unmistakably in this direction. Everywhere, voices are being lifted for the reunion of the divided family of God. At the present time, many communions are carrying on conversations and negotiations, looking toward closer cooperation and fellowship, and in a number of instances, actual organic union. Christians, in larger numbers than ever before, are restive because of the cleavages and divisions within Christendom today.

In keeping with the mood of the times among the churches, the Northern Baptists and Disciples of Christ are talking and planning reunion. A little over a century ago these two great Christian communions were together, but only for a few years. They divided. No attempt was made to reunite them until 1928, after one hundred years of separation. It was in that year that Edgar DeWitt Jones, president of the Association for the Promotion of Christian Unity, attended the Northern Baptist Convention in Detroit. To this convention he brought fraternal greetings. In the course of his brief message, he referred to the many points of similarity in the two bodies, their common heritage and the separation which took place a century ago. Dr. Jones made a plea for a closer relationship between Baptists and Disciples and suggested that some method be worked out of a cooperative nature, which would look toward ultimate reunion.

This message was received with enthusiasm. A committee was appointed to work with a like committee of the Disciples. The two committees were organized into a Joint Commission, which began its work at once. Several important meetings were held, resulting in the formation of an "identic report," carrying twelve recommendations to the national conventions of the two bodies. At the International Convention of Disciples of Christ in Seattle in 1929, a resolution was presented for organic union with the Baptists. This resolution carried unanimously. In 1930, the Baptists met in Cleveland. Their committee on union by a majority vote reported the approval of the recommendation to unite with Disciples. A minority report, prepared and presented by one man, was adopted after a lively discussion. After this disappointment, many leaders in both communions decided to postpone indefinitely any reopening of this question.

Several years ago, the matter of the reunion of Baptists and Disciples was taken up again and committees were appointed by the two conventions. More recently these have been enlarged to fifteen members each. These constitute a Joint Commission on unity. Dr. Hillyer Straton of Boston is chairman of the Baptist section, and Dr. R. H. Miller of St. Louis is chairman of the Disciple section.

—RNS Photo

Dr. R. H. Miller (left), chairman of the Disciple section, and Dr. Hillyer Straton, chairman of the Baptist section, of the Joint Commission of Baptists and Disciples of Christ

The latest meeting of the Joint Commission was held on last December 12 in Cleveland. In the opinion of those present, this meeting made more progress in its work than did any two or three previous sessions.

The major decision of the commission at its Cleveland meeting was the appointment of three joint sub-committees to work on a three-year program.

1. The first of these is a *Committee on Cultivation and Education.* One of the projects of this committee is the holding of a number of united one-day meetings in various centers of the nation. To these meetings, ministers and laymen and women of the two communions would be invited. A joint team of about four speakers would visit each center.

The main reason for these meetings would be that these two great bodies might know each other better. Who among the Disciples knows the mission fields where Baptists are at work, or how many missionaries they have and the results of their work? How many know about the annual convention of the Baptists, how it is organized and how it functions? Not many Disciples would know much about the tremendous home mission program of the Baptists, or about their Sunday school and college work. Few would know about their present Crusade, similar to that of Disciples. Ignorance of Disciples about the work of the Baptists can be matched by their ignorance of the work

(*Continued on page* 25.)

*Dr. Bader is secretary of evangelism for the Federal Council of Churches and is general secretary of the World Convention of Churches of Christ.

Workmen Without Tools

By HAROLD GORDON ELSAM*

THE year: 1919. . . . Locale: the operating theatre of a mission hospital in India. A room, small, mud-walled and white-washed. Spartan, rough-hewn furniture scrubbed germ-free with carbolic solution. Instruments carefully sterilized in a homemade boiler over a Primus stove. Plain, wooden operating table on which is stretched the sheeted form of the patient, a young villager . . . Personnae: Doctors Gordon and Drummond, an Indian nurse and a compounder serving as anesthetist, the seventeen-year-old son of another missionary.

The operation has proceeded successfully—incision for simple hernia—examination for complications. Quiet conference between doctors. They have never seen anything quite like this before. Further examination reveals a cyst encrusted spermatic cord. The doctors discuss their alternatives. Surgical procedure demands severance and removal of the cord. But emasculation of the patient without his consent is illegal and would subject the Mission to suit. They can do only their next best. Swift fingers peel away removable tissue. But time has run out. Hurried word from the anesthetist . . . agonized groans from the patient . . . and then, from the senior surgeon, a sharp command. . . .

"Harold, lean across the man's knees. Reach under the table. Take firm hold and hang on! We can't suture him if he writhes . . . and . . . *the chloroform has run out.*"

That was my first experience of the tragic truth that we send our medical missionaries far afield, too often disabling their skilled hands because we have not furnished them the tools with which to do their work. In this instance the anesthetic was exhausted. In other cases there have been no hospitals, no helpers, no equipment. We have sent workmen without tools.

THE year: 1944. . . . Locale: the efficient 50-bed U. S. Station Hospital in Kandy, Ceylon, serving the fifteen hundred U. S. personnel stationed on the island. There has been an accident. One of the men is seriously hurt. The ambulance has rushed him to the hospital in a matter of minutes. The surgeon, the anesthetist, the nurses, the orderlies are quietly swift at their tasks. The crushed skull trephined, the tools at hand. The Chaplain has been notified and he, a Protestant, knowing that this lad is a Roman Catholic, has contacted and sent for the nearest priest, a British padre.

This time no shortage of anesthesia . . . no curtailment of equipment . . . no lack of personnel. . . . For this is the way the United States Government prepares for emergencies when its sons are overseas.

*Chaplain Elsam, editor of the *Army and Navy Chaplain*, is the son of Mr. and Mrs. C. G. Elsam, retired missionaries to India.

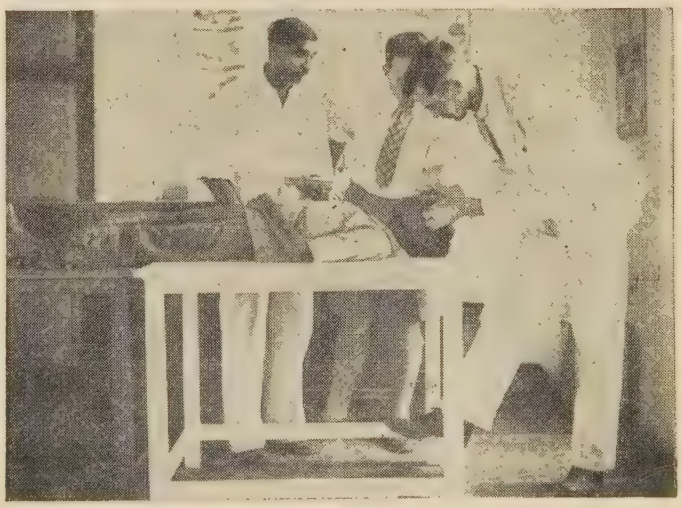
THE year: 1946. . . . Locale: International Convention lobby at Columbus, Ohio. Personnae: Scores of delegates passing and re-passing. Dr. Victor C. Rambo and self in earnest conversation . . . business of breaking off to exchange greetings, "H'ya, Frank! H'ya, Harry! H'ya, Chuck!". . . business of coming back to the point. For we were talking about the schismatic trends within our own brotherhood and the consequent weakening of our already-fragile missionary support. Rambo had learned that "The Board" was unable to furnish him adequate funds for his ambitious work at Mungeli, India. He had learned that these funds could not be furnished because there were other demands, other hospitals, other schools and orphanages, other mission areas besides those in India that cry for our missionary dollar. He had learned the bitter truth that, though the demands are infinitely great, the income is infinitesimally small.

Turning to me intensely he said (and I can see the agony in his face): "You're right, Harold, of course I'll go back! I'll go back. And when some little, blind, dark-skinned village lassie comes to me and begs, 'Sahib-jee, give me sight!' I will answer, 'Go away! I cannot give you sight! I have the skill, the knowledge, but I do not have the tools with which alone I can give you sight!"

We have sent our workmen, our Rambos and McGavrans and Potees, skilled and competent and noble. *But too often we have sent them without tools.*

REPEAT the picture again and again. Draw the thumb-nail sketch in locus—be that locus China, Africa, or the Philippines. Each vignette fades into the same background of high cause, great and sacrificial preparation, noble endeavor and magnificent courage on the part of our outposts, our points, our skirmishers, these missionaries whom we have sent. But it fades also into the drab and stingy background of too little, too late . . . or . . . not enough, ever at all. We

Performing an operation in an Indian mission hospital



have covered our front and flanks. We have contacted the enemy. But we have refused to keep the outposts adequately supplied with the needs and ammunition of their war with darkness and sin.

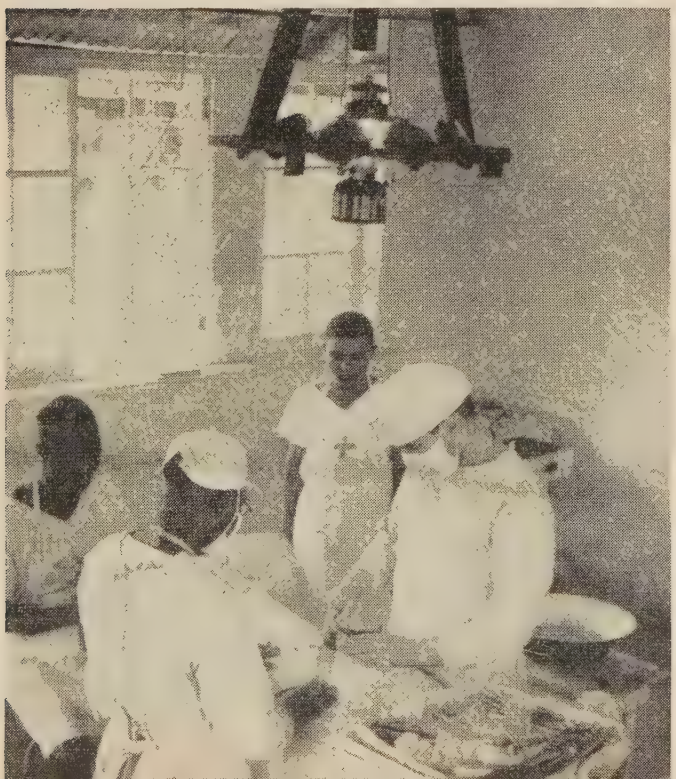
Change the year, the locii, the personnae, the cause. German tools of war rolled through Poland and destroyed Warsaw, swallowed Holland and ravaged Rotterdam, conquered France and humbled Paris. German tools pushed the British Army into the channel at Dunkirk and Calais. The Luftwaffe (tools again) smashed London, held in check only by skilled hands using other tools to stave off total defeat. Japanese tools slaughtered the poorly equipped at Shanghai, Nanking, Hong Kong, Singapore, Pearl Harbor, Bataan and Corregidor. These men with tools of war swept all before them until . . . they were met by other men with better tools.

We ponder here the use of tools, the philosophy and faith of those who create instruments of healing, of building, of death, of destruction. We ponder the motives of men, our friends, our enemies, our own selves. The good and the bad can use tools and their goodness or badness is multiplied thereby.

Miracles have been performed during these past years by Americans using tools. Air fields have been carved from atolls; mountains have been levelled and jungles removed to meet each military circumstance. Bogs have been drained, deserts made to bloom. Modern man, by his mastery of the wheel, the inclined plane and the screw has mastered the forces of nature. To what end?

Wherever American soldiers have gone they have taken with them the best of everything. It is axiomatic the world over that the Yankee has the best clothes, the best food, the best pay, the finest machinery, the heaviest fire power. Americans have used these tools for their designated purpose—to win the war—to establish peace.

Surgery in a Congo mission hospital



The Chinese have learned to "do more with less," in the mission hospital, as elsewhere. Shown here the medical staff carry on with makeshift equipment until new equipment is received. Medicine and supplies and equipment may be scarce, but there is never any lack of patients

In the field of medicine American doctors have rendered marvelous service in the prevention of disease, in the development of surgery, in the manifold work of saving battle casualties. But these medical men have succeeded only because their government gave them equipment—tools—without stint.

I have at hand the Army Medical Catalog of supplies, dated 1945. It gives the categorical tables of equipment for overseas hospitals ranging in size from 25 to 2000 beds. It is staggering to read the lists. Looking down the column of supplies for a small, 100-bed hospital I see: Bandages, canton flannel—bandages, elastic-bandages, gauze, in many sizes—bandages by the score—absorbent cotton—plaster of Paris—sheet wadding—catheters—chisels, bone 6mm, 12mm, 18mm—chisels, osteotome 6mm, 12mm, 18mm, 24mm, 30mm—curettes, mastoid, chalazion, sinus. Under the one item of "forceps" I count forty-nine different types totalling two hundred and forty-six separate units. All this and much, much more.

On and on I read—laboratory equipment—eye clinical equipment—dental equipment—forms, envelopes, filing-cases—even a medical library. And the thought haunting me is this: What could not be done by our missionaries if we equipped them one-tenth as well!

What could not be done if we would do it? If we would take the war with darkness as seriously as we take each bloody, futile strife into which we have been hurled because we would not take this task seriously. Of course we have the answer, glib and casual, or rational and far more dangerous. Of course we say that in time of war nothing is too good for "our boys."

We have thrown ourselves as a nation utterly and completely into the task of winning these wars. And we have withdrawn ourselves as Christians from the cause of winning the world. We have played with words and human hopes. We have sent our missionaries to the firing-lines. We have given them great promises. But we have not furnished them with the tools for their task.

This article will be of particular interest to groups studying the role of Disciples of Christ in "World Evangelism," this year's mission study theme.

—*RNS Photo*

Family Life in Europe

Help Give Them Life!

Providing bread, shelter, medicine, fuel and clothing for thousands of persons in Europe and Asia is the concern of the brotherhood of Disciples of Christ that will be met through gifts made during the Week of Compassion, February 15 to 22. The minimum goal is $500,000.

Distribution of the gifts for relief and spiritual reconstruction needs abroad will be made through Church World Service, a service agency that is operating in thirty-four nations for the Protestant churches.

The needs are tragic; the situation in so many lands is truly desperate. From 100,000 to one million children will die throughout the world this winter unless they receive aid. Today, as never before, it is imperative for Christians to give hope for the future through answering the pleading cries of millions of men, women and children.

They still need you! Your generous gift will "Give them life and make it worth living."

Children Anywhere Today

Tears of Gratitude

Listening to Scriptures

—*RNS Photo*

Family of Six in a Cellar Home

Undernourished Children Get to Eat

Christian Implications of Race

By RILEY B. MONTGOMERY*

A CONSIDERATION of Christian thought and practice in any area of life begins with a discovery of the thinking and experience of Jesus and his first disciples. The New Testament reveals Jesus seeking to have fellowship with all people of his day. However, Jesus was hindered on every hand from living naturally in an inclusive fellowship with all men. The people of his time had developed hard and fast lines of exclusiveness. Across certain group lines there were no dealings while with other groups there was only a minimum fellowship on a paternal basis. These dividing lines between groups were fortified emotionally by religious prejudice and intolerance.

When Jesus recalled to their minds that Elijah had given aid only to a widow of Sidon "when there were many widows in Israel" and that Elijah had cleansed only a Syrian of leprosy when "there were many lepers in Israel," they were "filled with wrath" and attempted to "throw him headlong" from "the brow of the hill." The woman from Samaria was startled when Jesus asked her for a drink from Jacob's well because "Jews have no dealings with Samaritans."

The early Christians had great difficulty in understanding that the artificial group lines which destroyed fellowship and unity of life had been wiped out by Christ. The Apostle Paul writes the Ephesians that Christ "is our peace, who has made us both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man . . . and might reconcile us both to God in one body through the cross." The Apostle Peter, who had lived in a righteous superiority and exclusiveness, following his vision at Caesarea proclaimed, "I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."

No Grounds for Discriminations

These experiences and teachings from the lives of Jesus and his apostles, together with the total Christian gospel, give the Christian no grounds on which to cherish, guard and practice racial discriminations and segregations. If God, our Father, "shows no partiality" it follows that we, as Christians, can show no partiality if we are to be true "sons of our Father who is in heaven."

The Christian gospel is universal and inclusive of every person. It proclaims irrevocably the sacred and equal rights under God of every person without regard to race, color, condition or nationality. It requires of every person respect for every other person as being on an equality with himself in enjoying the material, social and spiritual privileges which he claims for himself. This requirement for respect does not allow one person to arrogate to himself a superiority which permits him, on any grounds, to use any other person, to push any other person about, or to assume to keep any other person "in his place." The Christian doctrine of sacredness of persons demands that all persons have fellowship one of another.

"Desire of All Nations." By A. Pierce. From the Collection of Abbott Book. Photo by Frank M. White.

When we pray, "Our Father," how large is the circle of those included in "our"? Who decides on the inclusiveness or exclusiveness of that prayer circle —God or I? Buell G. Gallagher gives one answer when he says: "Either God is the Father of all men or he is not. If we say he is not, we deny the Christian God and resort to some lesser pagan god of tribe or clan or race. That is what Hitler commanded his followers to do. That is what Jesus did not command his followers to do. If we accept the fatherhood of God, we must accept the brotherhood of man; and if we deny the responsibility of brotherhood, then, like Cain of old, we go out from the presence of the Lord."†

The race situation in our world poses a peculiar challenge to Christian people which they cannot evade. It also presents them with a great opportunity to demonstrate the efficacy of the spirit of Christ in human life to bring redemption to a relationship that only Christ can save. The race problem is world wide. It is, also, a concern of the human soul. It requires that men everywhere be born anew. This problem can be solved only by a new birth of men. It means that men must possess new attitudes of brotherliness to re-

*Doctor Montgomery is president of Lynchburg College, Lynchburg, Virginia.

†*Color and Conscience*, Harper & Brothers, p. 11, used by permission.

place the old prejudices. It means that men must launch new ventures in fellowship and in action to replace the old discriminations and segregations. This new life of brotherhood must be a voluntary relationship between men of various races. It must begin with individual persons in natural, everyday living and grow and grow and grow into the richer and wider relationships of society in all its social and political and spiritual functions. The Christian church with its Christian people who know God as universal Father must lead in this new fellowship in life. There are no other people who have the spirit to do it. This high and sacred mission can be successfully achieved only through education, association and practice laid upon the Christian law of growth. Christian attitudes are not made by law and new births are not consummated by force.

Must Create Climate of Christian Fellowship

The Christian church as the body of Christ must, by precept and example, reveal to all men the will and the spirit of Christ in every area of human life. It must let the life of Christ shine through its life. It must create and maintain a warm climate, through the practice of love and good will, in which righteousness and justice can grow and where all human problems will dissolve in Christian fellowship.

It is imperative that Christian people do the will of Christ. He has commanded his people to "Go and make disciples of all nations." However, we are finding that we cannot successfully go to the ends of the earth until we are sincere Christians in our home Jerusalems and our home Judeas and in our home Samarias. That is the New Testament order and it cannot be reversed. The ends of the earth do not come first but last. Whether we like it or hate it, the fact is that Christian missionary efforts are hindered and embarrassed in the Orient and in other lands by our pagan racial attitudes in America. Likewise, we who profess loudly and long our Christian faith are stalled in our tracks in our attempts to make an effective approach to world order because we do not practice Christian community order in race relations in America.

We have made and reaffirmed many pronouncements in pretty, sentimental and pious phrases in our church assemblies, but individually and collectively we fail in courage to live as we resolve. Of course, strides of great significance of an isolated character are being taken here and there across the land. All of these strides prove that men can be successful Christians in racial understanding, cooperation and fellowship. Many more courageous steps in keeping with our declarations need to be taken without delay if we are to reveal the spirit of Christ in quest of righteousness, justice and peace. By failure to act we deny daily our most basic Christian faith.

Christian brotherhood under our common Father does not involve or imply racial amalgamations by intermarriage or otherwise. It does require the bringing of all peoples of every race into one whole righteous society founded on Christian love and good will that demonstrates sincere respect for the sacredness of every person.

THESE lines are being written a few hours before Congress is due to convene in regular session in Washington. Before they appear in print the session will be under way and many of the issues confronting it will be defined, at least in outline.

Politics to the Front

It goes without saying that nearly every speech and every vote of this Congress will be dominated by the thought of the approaching Presidential election. In fact, that spirit dominated the special session which closed just before Christmas. Such urgent measures as the Marshall Plan, universal military training, veterans' housing, income tax revision, legislation to stop inflation, and all other measures before the Congress will be decided largely upon the question of political advantage.

Republicans, keenly aware that by their support of the Taft-Hartley Labor Act they have incurred the sworn enmity of the nation's fifteen million organized workers, can be counted upon to do their best to put the Democrats in an equally bad light before labor. President Truman's labor record is one of negative support rather than of positive action. If labor supports Mr. Truman next fall it will do so without the enthusiastic whoop-de-do that accompanied its campaigns for F.D.R. While Henry Wallace's announced candidacy has created very little stir in labor circles, the year is young yet and nobody knows exactly what is cooking in the political pot. It is this situation which must generate a good many headaches in the Democratic high command these days.

The Marshall Plan

The treatment given the stop-gap aid program by Congress should be a warning of what the Marshall Plan can expect in the regular session. Robert Fangmeier reports that when the stop-gap aid bill came before the House rules committee at the special session the entire time was taken up by Republican and Democratic members unfriendly to the measure. To Chairman Eaton of the foreign affairs committee they directed questions of a nature distinctly antagonistic. Says Fangmeier, the questions were strongly irritating and were intended to be such. Yet there was no intention to stop the passage of the measure. It was rather a warm-up for the regular session and for a real fight on the Marshall Plan.

Universal Military Training

Evidence accumulates that UMT will be the second hottest issue before Congress. Some opponents of conscription believe that, if the issue can be staved off until after the Armed Services budget comes up, the very fact of having to add three billion dollars to that budget may defeat the measure. Opponents of the program, however, should not depend upon any such factor, but should keep letters and telegrams going to their Senators and Representatives urging defeat of the proposal. Pressure for UMT is from outside Congress, not from within. Congress needs support from the country.

Another important measure that will be considered is an act to raise the minimum hourly wage from 40 cents per hour to 65 cents per hour, with Congressman George Schwabe of Oklahoma fighting the effort. Also a bitter fight will be made against the Taft-Ellender-Wagner Housing Bill by the real estate lobby, which prefers H.R. 4488, supported by the real estate lobby and the American Legion.

On Two Continents

A Sojourner's Comments Concerning Likenesses and Differences of Churches of Disciples of Christ in Great Britain and in America

By PRINCIPAL WILLIAM ROBINSON*

DEAN WILLARD SPERRY in his book, *Religion in America,* written for British consumption and published by the Cambridge University Press, when he comes to deal with Disciples warns his British readers that he is now going to speak of a religious body which has no existence in their country and which is one hundred per cent a product of American life!

When I read this in England, knowing who and what I was, I rubbed my eyes to see if I were really awake. My next reaction was to write Dean Sperry, not angrily, but chiding him for making such a blunder in such a delightful book. He replied acknowledging the mistake and offering to right it in subsequent editions, but said that the fault lay with Disciples in America who had misled him on this point. That woke me up and I realized that—in spite of the fact that for twenty years or more the British and American churches of the Disciples have exchanged fraternal delegates, that the World Convention has been established since 1930 with British churches sharing in it, that the second World Convention was actually held in Leicester, England, and that the American and British churches made a joint reply to the findings of the Edinburgh Conference in 1937—it is still true that the vast majority of American Disciples are unaware that there are Disciple churches in England and Scotland. During my extensive tour of Disciple churches these past five months this has been confirmed.

For this situation there are very good reasons and the blame for it, if blame there is, cannot be wholly laid at the door of American Disciples.

In the first place, we of the British group are a very small community across the ocean. In my country the situation is very much what it is with American Disciples in some of the New England States, and Disciples visiting it do not easily discover Disciple churches.

In the second place, our churches are generally known as Churches of Christ, which, to Disciples in many parts of America, means the ultraconservative body which broke away from the main stream round about the turn of the century and which makes the playing of organs a matter of faith.

In the third place, the close link between American and British Disciples was unfortunately broken in the 80's and not fully restored until about 1920.

In Britain, as here, we sprang out of the Presbyterian households, and had the same double motive of restoring New Testament Christianity and of uniting the scattered forces of the church. Some of our churches go back into the last decade of the eighteenth century. They came under the same forces which influenced Thomas Campbell in Ireland and Alexander Campbell in Glasgow—the Walker and the Haldane movements.

It was not until the thirties that the British churches became aware of what was happening in America and from that time on there was the closest contact between the two groups. The writings of Alexander Campbell were published in our British magazine as they came out in the *Milennial Harbinger* in America. Later, British Disciples were fed on the works of Milligan, McGarvey, Loos, Dungan and so on.

In our history we British Disciples have passed through the same vicissitudes as you in America have, though generally speaking you have antedated us. In the matter of a trained and supported ministry you antedated us by about a century, for early on we suffered from infiltration of the Plymouth Brethren idea that such a ministry is unnecessary and even anti-scriptural! Only in the last thirty years have we made some recovery at this point.

We in Great Britain had, too, our "underground" period when we dug ourselves in, regarded ourselves more or less as "the one true church," and made headway by proselytising from other churches. From this position we began to emerge round about 1910 into the full stream of ecumenical Christianity, but not without opposition from within. From 1920 onwards we were entering into the various federal movements and beginning to be known by our religious neighbors as a sane and sensible body of people, and not a set of cranks, as they had supposed us to be.

There was among us in Great Britain an early attempt at accepting the results of critical scholarship sponsored by men like J. B. Rotherham in his *Emphasised Bible,* one of the earliest modern versions of the Scriptures, and by Prof. Joseph Smith; but it was crushed by conservative reaction. Full recognition has come in the last thirty years. Here I think there is a difference between the American and British scenes. My feeling is that, in America, accepting critical scholarship has usually meant adopting a radical theological position similar to that of liberal Protestantism and in some cases to a bare humanism. With us that has not been so, due, I think, to our deeper theological interests and to our constant recognition of certain essential catholic elements in Campbell's teaching and in the New Testament. In 1920 liberal Protestantism in Britain and in Europe was already becoming a back

(*Continued on page* 27.)

*Dr. Robinson is Principal of Overdale College and lecturer in Birmingham University, Birmingham, England. He returned to England on January 9, following a five-month stay in America. During this time he gave the lectures at six Christian unity conferences under the auspices of the Crusade for a Christian World. He also gave a series of lectures at the Butler University School of Religion and was a visiting professor at the Brite College of the Bible, Texas Christian University, for the fall semester.

Toward Reunion: Baptists and Disciples

(*Continued from page* 18.)

the Disciples are doing at home and abroad. Before there can be an intelligent union of these two communions, there must be a program of education and cultivation carried on among the churches.

Another project of this joint sub-committee calls for a pulpit exchange during each of the three years on the same Sunday in at least one hundred churches. Many other projects will be launched within the three years in order to carry out a program of education and cultivation.

2. Another committee is the *Committee on the Study of Theological Questions* which are the particular concern of the two communions. As a basis for this study, this committee has access to a theological statement made by each of the two committees in 1930. It is evident already that there are more theological beliefs held in common by the two communions than there are beliefs about which there are differences.

3. Still another study will be carried on by a *Committee on the Study of the Mission Work, Benevolences, Education, Property, Publications, Pensions, Conventions,* etc., of the two bodies. This committee's work will have to do with the securing of facts and figures with reference to the organizational life and work of the two bodies and to make certain recommendations for the consideration of the Joint Commission.

Three Observations

As one who has been in rather intimate touch with both of these adventures in the reunion of the Baptists and Disciples, I desire to make several observations:

First, the present Joint Commission is a strong and a representative group. The thirty members represent a cross section of the thinking and life of both religious bodies.

Second, the Joint Commission feels that its work must not be done in haste, but rather that adequate time must be given for education and cultivation. It is believed that the first attempt at reunion failed largely because it was precipitated too soon and that, if more time had been given to education and cultivation, the merger would have been consummated.

Third, it is noted that the Joint Commission feels that the time has long since passed for the saying of nice and polite things about each other. The respect and appreciation we have for each other is taken for granted now. This Commission is under a directive from the two bodies which reads "to explore and examine the content of faith and polity of Baptists and Disciples in order to discuss the possibility of union." The Joint Commission is taking this mandate seriously. Anything that anyone can do anywhere to help along the union of these two historic communions will be hastening the day when these shall be one body. The commission believes that such a union is the will of Christ our Lord.

Crusading in Town and Country

(*Continued from page* 17.)

and country churches themselves are receiving letters from their state leaders. Any town and country church which wants to participate is to write to its state office. The church may suggest some minister whom it would like to have for its project leader. The church will also want to suggest the dates most suitable to its time schedule. At the state office the assignments will be made and the dates confirmed.

During May and June approximately 80 one-day "briefing" meetings will be held for the ministers who are to lead projects. There, the project leader will be instructed as to the procedure to be followed in the church he is to serve. He will receive the packet of materials which will serve as tools for the job.

Two unique characteristics stand out in the Church Enlargement Crusade in Town and Country:

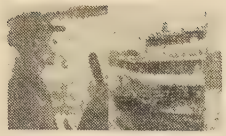
First, the project is designed specifically for that group of churches in the brotherhood most often overlooked even though it is numerically great. It is especially planned to help smaller churches find a vision of the program which might be theirs and to provide some practical guidance toward its realization.

A second characteristic of the Church Enlargement Crusade is that it is a concerted and united presentation of three program activities at one time—evangelism, Christian education, and stewardship. At every level—national, state and local—leaders for all three causes will be working together that the total life of town and country churches may be enriched.

For many years Disciples of Christ have been aware of two important facts about their rural churches. First of all, it has been apparent that county-seat and city churches depend to a considerable extent for their growth and present membership upon the small town and country churches whose members move to the city. It was recognized that if rural America is to remain Christian, rural churches must be made stronger and more effective. Alongside this conviction as to the importance of rural churches is seen the second hard fact that rural churches have been dying in the midst of a changing rural society until the Disciples of Christ have one thousand fewer rural churches today than they had in 1920.

The sentimentalists have expressed their love for the rural church and lamented its apparent weakness and decline. But the realists with equal love for the rural church have seen not only its apparent decline but, in addition, have been impressed by the undeveloped resources within the rural church and community. If once the rural church can be awakened to its own resources and be committed to their development it will come alive with a modern and effective program.

Now, for the first time, Disciples are working unitedly to challenge the resources of these churches in town and country that revival and new life may come to them. The Church Enlargement Crusade in Town and Country is an attempt to continue doing a big and long needed job, the building of strong, alert churches in rural America.



The "Oregon" Whistle Blows

By EDNA POOLE*

RUGS were shaken, cooky jars filled, and preliminary preparations being made in each household on the Bolenge station here in the Belgian Congo for a prolonged house-party. As for me, I had waxed the newly painted floor of my sun porch and was up on a bench rearranging the hanging baskets of ferns in the windows when the Steamer "Oregon" whistled. We had not expected our guests until the next day. The guests were the missionaries and native leaders coming for the biennial Mission Conference.

Schoolboys were called in and detailed to unload each family. As soon as the gangplank was in place, missionaries were pressing to get on board to greet friends, many of whom they had not seen for two years. The native folk were doing the same and the boys who were to unload the baggage were having difficulty getting through the crowd. Soon, however, came a procession of tubs, ironing boards, lamps, baskets of fruit, mattresses, bicycles, trunks of clothes, and other personal possessions. One youngster, carrying a bunch of bananas almost as big as himself, fell off the gangplank into the water. With much ado and excitement he was pulled out, still holding onto his bananas.

By four o'clock all were on shore; cots were being set up and the guests getting settled, each into his allotted corner and the grand hunt for belongings about to begin. Someone made the rounds of the houses hunting a lost lantern, another had lost a duck, one mother was hunting for a special pot of greens she had prepared for her children's supper and found it in another kitchen where the hostess had presumed that it belonged to her guests and was in the act of dishing it up for her table. It takes a day or two to get all the misplaced articles located.

This first evening was a great time for fellowship and exchanging of news. The children had a good time racing up and down the campus paths together. Some of them had been on a station without other playmates, and some had not seen their friends since coming from furlough. In all, we were sixty-one Americans and glad to get together again.

Conference—A Work Period

In the first devotional service the speaker aptly said, "When our friends in America hear that we are in Conference, they will say, 'Isn't it fine that our missionaries can have such a good vacation and good times,' when that isn't the true picture. We are indeed happy to have this trip away from our stations and to renew friendships, but this is primarily a work trip. Our time will be taken up largely by conference sessions and committee meetings, and we will try to have some good times on the side." He further said, "We have come together to face difficult situations, to seek solutions to almost impossible problems, and all of us come from our daily stress of work and are tired in body and mind. Let us remember that it was at just such a time of great weariness of body that Jesus faced his time of great decisions. May he help us in our deliberations."

The conference started with a program set for seven days, but because of different problems, prolonged itself into one of sixteen days. The sessions began at six in the morning and closed at five in the afternoon. The committees met in the evenings to plan recommendations.

Personnel Problems

Some of the most difficult questions to answer were those of personnel. For instance, Mr. and Mrs. W. H. Edwards are overdue for retirement, and what other station could spare one of its missionary couples to go to Bosobele to carry on that

*Miss Poole is a missionary in Congo for The United Christian Missionary Society.

Left to right: Second row: Dr. Marjorie Horner, Mrs. Ellsworth Lewis, C. G. Seymour, Agnes Rogers, Georgia Bateman, Martha Bateman, Myrle Ward, Mrs. Lewis Harris, Mrs. A. G. Henderson, Hattie Mitchell, Mrs. Don Baker.

Third row: Mrs. Ned Roberts, Ruth Musgrave, Mrs. Ralph Tillery, Mrs. H. Gray Russell, Mrs. Robin Cobble, Mrs. H. C. Hobgood, Mrs. Virginia Clark, Mrs. Esther Snipes, Gertrude Shoemaker, Mrs. David Byerlee, Fern McMillan.

Fourth row: Dr. Howard Horner, Dr. Don Baker, Walter Cardwell, H. Gray Russell, Robin Cobble, Ellsworth Lewis, H. C. Hobgood, Ralph Tillery, David Byerlee, Dr. A. G. Henderson, A. Lewis Harris, Ned Roberts.

work? It seemed for a time that it was going to be necessary to close the work there as it would mean drastic curtailment of the work on another station if its staff were cut in half. But that didn't seem fair to the hundreds of young churches in that area that were depending on us. So we would close the session and go home to pray and ponder and to try again the next day to find some way to solve the problem.

David A. Byerlee, who is in charge of the printing press of the Mission, will be going on furlough next year. Could we plan to carry on this important part of our work while he was gone? The last time he was on furlough, the press was closed down. Not only did the paper stock and machinery deteriorate badly in this climate, but our schools and churches were without lesson materials. So what station could spare a member of its staff to carry on this work?

At the last meeting of the Mission Advisory Committee, the Congo Christian Institute was asked to add a fourth year to its course in order that the training of teachers would keep pace with the advancement of the schools. To do this, additional staff was necessary and what station could spare any of its staff? And then, when a partial solution had been arrived at, we received a further setback when the doctors recommended that two of the missionaries go home on emergency furloughs.

Committees Report Progress

The main work of the conference was directed by committees. The *evangelistic committee* brought recommendations as to needed literature, suggested methods of supervision, and led in the discussion concerning pay, developing a stronger lay membership throughout the villages, and how best to combat infiltration of teachings from a neighboring religious group.

The *educational committee,* having in hand the brochure of the new educational program projected by the state, made, wherever possible, the necessary adjustments in the Mission program to follow the state course. A plan for correlating the school programs on all our stations was strengthened by a plan for uniform examinations in the higher grades. Many new materials were outlined and assigned to the members, who will try to complete them this next year.

The *language-literature committee* made plans for a more complete course of language study for the new missionaries; examined and passed on to the printer such books and manuscripts as were approved, and made assignments of books to be written or translated.

At this conference a new committee created was the committee on women's and girls' work. The needs of this work were presented and the conference went on record as pledging to spend as much of effort and budget on this work as was spent on the boys' schools.

The four doctors and two nurses who made up the *medical committee* worked hard. They gave each missionary a thorough physical examination. Before the two weeks were over we received typhoid, smallpox and yellow fever vaccines. There is quite a lot of smallpox in the country now.

Miss Alumbaugh Arrives

The very last day of the conference, another member of the medical committee, Miss Goldie Alumbaugh, arrived by plane from U. S. A. She received a big welcome. We were happy to receive the latest reports and news from America and to hear of the fine interest in the Crusade for a Christian World.

A number of others reporting at the conference were temporary committees. One was the *survey committee* which made a study of the influence of the new state highways on our present station boundaries. Another was the committee on the high cost of living.

Building Plans Presented

One proof that the war is over was the number of building plans presented to the *business committee* for approval. At Bolenge the plan and site have been approved for the beautiful new "Dye Memorial Church," but as yet we have no builder. On nearly all the stations, school buildings, missionary residences, native leaders' homes, and other buildings have been planned.

Two representatives from each of the stations made up the *native committee.* This group of native leaders had its own program of devotions and discussions of native church problems. The missionaries met with them for the early morning devotional period and they met with the missionaries for the afternoon discussion period. They were very enthusiastic about the Crusade and of being considered a part of it. When the suggested goals were presented to them, they wanted to increase them. A number of the native leaders worked with the missionaries on the educational committee.

And there was a social committee that planned some good times for all. There was a picnic under the big mango trees on the campus. There was a "musical evening" when an unusual array of talent was discovered. The most hilarious event was "stunt night" when, among other numbers, the junior missionaries' rhythm band, made up of improvised homemade instruments, made its appearance.

As I write this report of our 1947 conference, I am again interrupted by the "Oregon" whistle. It is returning from its trip up the Momboyo River after having taken the Lotumbe and Ifumo staffs to Lotumbe. On Monday morning it will leave with the staffs of the Monieka, Wema and Mondombe stations, on the Tschappa River. Conference is over!

On Two Continents

(*Continued from page* 24.)

number. Men like P. T. Forsyth and Heim were coming into prominence, equally radical in their critical attitude, but understanding orthodoxy at a deeper level. I think one of the things these past five months have taught me most is the paramount need of Disciple seminaries for sound theological training based upon critical scholarship.

Another difference between British and American Disciples churches is that we British have from the beginning been more closely organized. Our polity has been a mixture of Presbyterianism and Congregationalism and we have not found that our Presbyterianism has interfered with the autonomy of the local church. Our first national conference met in 1842. It met again in 1847, when Alexander Campbell was president. From that time it has met annually. It works in many ways like the General Assembly of a Presbyterian church, but has no direct legal control over the local congregation. We have watched with interest the coming into being of a somewhat similar setup on a much bigger scale in The United Christian Missionary Society and other national boards in America and in the International Convention of Disciples of Christ. Even in our small group we have needed organization of this sort: much more is it needed in a body of more than a million and a half members. With us, independency can gain no support by making its appeal to our past history!

With us the question of "open membership" has never arisen. This is probably due to the fact that in Britain the matter of infant baptism with full implications of infant regeneration, if not of infant damnation, is almost as universal as infant vaccination. It has been generally assumed that the only way of witnessing against this practice is to require believer's baptism of those entering the church.

There is one last difference. I cannot but feel that the celebration of the Lord's Supper holds a deeper significance for our people in Great Britain than among churches of American Disciples. With us the service is more corporate and gives much more the impression that the church as such is worshipping as a priestly body. In America I have missed the symbolism of the actual "breaking of the bread," done significantly by the celebrant.

Rarely in America have I heard the narrative of the institution repeated, and the words, "This is my body," used. With us in Britain there seems to be a deeper sense of awe and mystery surrounding the rite, whereas in some cases in America I have felt that there was little more than a "love feast." I wonder if at this point there is not a need for a more realistic and historical training in liturgics in the seminaries, or in worship—if you don't like the other word —after the manner of Dr. Henry Sloane Coffin's book.

In spite of differences of emphases, there can be no doubt that Disciples of Christ in America and in Great Britain are one people, sprung from the same roots. You have mighty things to give to us: we may only hope to contribute our mite; but it is certain that we shall progress best by learning of one another.

The Solsona church in Ilocos Norte

A Sunday in the Philippines

By ENA and JOHN CHATFIELD*

ON SUNDAY, October 26, we had a wonderful day, with many rich and interesting experiences.

We went to our church at Solsona, a small town in Ilocos Norte Province, about 20 miles from Laoag, where we have been for the past two months, and where Jack's first building project is. We had been invited by one of the elders of the church, Mr. Santiago, who had told us there were several people who wanted to be baptized. The church has had no regular pastor for some time. We wanted also to take some clothing to the church, as many of the people lost clothing and personal belongings in the baguio "Pauline" which devastated northern Luzon on October 5 and 6.

Juan F. Santos, who is president of Northern Christian College, as well as one of our fine pastors, accompanied us on the trip, together with several students of the college. The morning was bright and clear and the white clouds banked above the mountains looked like the snow-clad peaks of the western part of the United States. Rice fields stretched out on either side of the road to the mountains in the distance. Ox-carts moved leisurely along the road, as well as carabao, goats, pigs and chickens; travel on the highways here is an ever-changing, ever colorful scene.

Just before getting to Solsona we had to ferry across the Laoag River. The rafts are made of bamboo, with empty gasoline and kerosene drums as pontoons, and are manned by eight or ten men with long bamboo poles. The river is not very wide at this point but the current is swift and it is quite a hard job for the men to pole the ferry over. When the vehicle is driven on the raft the raft sinks a few inches below the water, but no one seems alarmed and we have not heard of one sinking. The men who work at these jobs are very strong and muscular.

When we reached the little chapel at Solsona, we could see that Bible school had already started, as there was a large group of children having a class outside, under the direction of Miss Manuel, the deaconess. The church itself was almost full of people and they gave the usual hospitable welcome and greetings to us. There was no piano or organ, as is the case in most of our smaller churches here, but a violinist accompanied the singing, which was led by one of the young men who is a student in the Northern Christian College. The hymns were sung in a harmonious, spirited manner, most of the congregation taking part.

This service was led by the deaconess and Elder Guillermo, whose father was the first convert in Solsona and who gave the land on which the chapel stands. Jack preached and Mr. Santos interpreted, and when the invitation was given and a hymn sung, 27 boys and girls, men and women came forward and made their confession of faith. This fine response was largely due to the work of the elders, deacons, deaconess and other workers of the church, who are fine personal evangelists. Of this number 24 were ready for baptism, and immediately after the service, Jack had the pleasure of baptizing them in a beautiful little river near the church.

This zealous congregation is planning to build a larger building, as their present chapel is not large enough to accommodate the people who attend the services; this is the only Protestant church in the town.

This is a day that we will long remember and cherish.

*Missionaries in the Philippines under the United Christian Missionary Society. Mr. Chatfield's duty is to supervise building projects but he preaches from time to time.

Beyond All Minimums

By ROBERT M. HOPKINS*

WE ARE told "the minimum goal for the Week of Compassion is $500,000." There are three good reasons for exceeding that minimum goal. We gave more than $600,000 last year and in such a cause our brotherhood has never learned to beat a retreat. The need this winter in both Europe and Asia is infinitely greater, demanding a realistic goal commensurate with the need. Our inflated dollar is not worth what it was a year ago, and that is especially true of the dollar to be spent abroad. The $500,000 goal should remain only a minimum goal—something to be exceeded.

In the National Stewardship Conference recently held in Washington, D. C., we heard a representative from the executive staffs of each of the top world relief agencies serving the three faiths present their programs. The United Jewish Appeal, the National Catholic Welfare Conference, and Church World Service, representing some thirty Protestant churches, issue a challenge that thrills and throbs with humanity's distress. There was no lack of fellowship at Washington among these three good men, though this was the first time they had told their stories from the same platform.

Former President Herbert Hoover, who perhaps knows the world's need better than any other American, sent this message of urgency:

"My personal observations over extended areas after both World War I and World War II have given me a deep appreciation of privately supported philanthropies, Jewish, Catholic and Protestant. I cannot express too emphatically the necessity that is upon us now for a vastly increased support of these agencies."

President Truman added his commendation by calling attention to the greatly increased income of the nation, while reminding us that in these "days of decision and destiny in the lives of men and nations . . . we cannot hope to be worthy of the continued blessing of Providence if our prosperity is used selfishly for our own personal gratification."

With all the unction which I possess, as one who spent last year trying to see Europe for our brotherhood and who has tried to keep in touch with the developing situation, I urge upon churches of Disciples of Christ, one and all, to lift their sights, deepen their convictions and loosen their purse strings.

In this unselfish, sacrificial offering which we make in our Week of Compassion, let us go far beyond all goals with contributions commensurate with the needs of the world and the opportunities of an awakened church.

*Dr. Hopkins is a former president of The United Christian Missionary Society. After his retirement, he represented the Society in Europe for a year.

Abraham Lincoln

By EDGAR DeWITT JONES*

THE story of Abraham Lincoln is the American epic, full of pathos, struggle, sorrow, and fame forever fixed.

He was born in a one-room cabin in the backwoods of Kentucky, and died in a tiny bedroom in a boardinghouse at the Nation's capital, while President of the United States.

He never had, all told, more than a year's schooling in the most elementary subjects, yet lived to write impeccable English, and to be judged by learned professors a master of purest literary style.

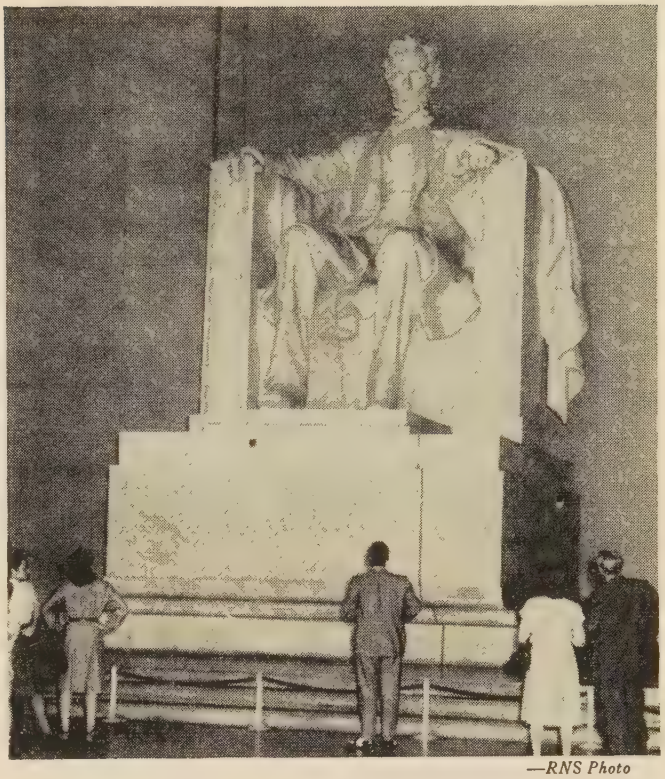
He grew up far removed from cultural influences and the niceties of polite society, yet wooed and won in marriage a Kentucky aristocrat, society belle, Miss Mary Todd.

He was indisposed to kill any living thing, looked with disfavor on firearms, but became by virtue of his high office the commander in chief of the Union forces in a war which resulted in half a million slain.

He was smooth-shaven for fifty-one of his fifty-six years, and grew a beard the winter before his inauguration, in good-natured compliance with the suggestion of a little girl who thought the change might improve his looks.

He was an abstemious eater, not caring what he ate or how it was cooked; did not use tobacco in any form, nor liquors of any kind, yet he associated with "gluttons and wine bibbers."

HE was a voracious reader as boy and young man, borrowing many a treasured volume, but never owned a library of as many as a hundred volumes, excluding his law books.



—RNS Photo

Lincoln Memorial, Washington, D. C.

He did not unite with a church, though he was a frequent attendant and supporter; sometimes called a "free thinker," he was unusually familiar with the Bible, and during his presidency, on his own confession, was a praying man.

He was often of a melancholy mood, subject to seasons of gloom and grief, yet was as often buoyant, laughed heartily over a good joke, and told droll stories inimitably.

He loved greatly all children and was most indulgent with his own, permitting "Tad" and Willie to make a playroom of his office in the White House.

He never could wear gloves with ease; formal social functions bored him, and at his first inauguration he was puzzled as to the disposal of gold-headed cane and high hat—until his great rival, Stephen A. Douglas, came to his relief.

He wrote a neat hand, devised clear and uninvolved sentences, avoided big words, never padded his speeches, was frequently laconic and pointedly brief.

He was fond of poetry, wrote verses of a homely sort, and liked best poems of a somber or pathetic appeal, as for example, "The Last Leaf" and "O Why Should the Spirit of Mortal Be Proud?"

HE observed the faults and foibles of his friends and associates but seldom commented upon their shortcomings and never rebuked them either in public or private; for a notable instance—William H. Herndon and his intemperate habits.

He revered George Washington, admired Thomas Jefferson, idolized Henry Clay, read with avidity the speeches of Daniel Webster.

He numbered among his friends an unusually large company of ministers of the gospel, yet when he ran for President, only nine of the twenty-six ministers in Springfield voted for him.

He loved to sit with the "boys" about the stove in the village store on winter evenings, crack jokes, and listen to the gossip of the neighborhood, delighted in minstrel shows, was amused by the antics of clowns and comedians, thought a traveling circus was great fun.

He had one of the best "forgetteries" of all our public men, thus he "forgot" the shabby treatment he received at the hands of Edwin M. Stanton in Cincinnati, 1855, and appointed him Secretary of War in his cabinet.

He was indifferent as to his personal attire, yet was distinctive in his choice of a high-topped hat, long-tailed coat, and a black bow tie, worn around a low, turned-down collar.

He was in life mercilessly criticized, treacherously misrepresented, cruelly maligned, basely slandered, and in death all but deified.

He was scrupulously honest, long suffering, and patient beyond most mortals, magnanimous and just, forgiving, and a stranger to hate.

He was not a demigod, but very human; he made mistakes and profited by them; he was a lover of his kind and made generous allowance for the imperfections of humanity, and because of these all-too-rare virtues "he belongs to the ages."

FROM Abraham Lincoln I have learned much more than I can put into a single speech, or indeed, into a book. And I am still learning, still sitting at the prophet's feet. The material is inexhaustible, the field limitless, the subject enthralling.

Sometimes when the lights are low and I sit musing in my "Lincoln Room," where the shelves are filled with books devoted to the life story of our "First American," and from the walls his portraits look down upon me, I dream dreams and see visions. And there are mystic moments when out of the gloaming there seems to emerge a tall, shawl-wrapped figure which fills the room. And I hear, or seem to hear, that gaunt great figure say, in measured speech: "This nation under God shall have a new birth of freedom; and that government of the PEOPLE, by the PEOPLE, for the PEOPLE, shall not perish from the earth."

*Dr. Jones is a contributing editor of WORLD CALL. A year ago he retired from the pastorate of Central Woodward Christian Church, Detroit, to devote his time to writing. He is regarded as a leading authority on the life of Lincoln.

Washington's Prayer

Almighty God, we make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and so entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And finally, that thou wilt most graciously be pleased to dispose us all to do justly, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech thee, through Jesus Christ our Lord. Amen.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Texas Christian University
Fort Worth, Texas

Professor W. A. Welsh, assistant professor of New Testament in Brite College of the Bible, has been awarded the Christian Board of Publication Scholarship. Professor Welsh is on leave of absence from Texas Christian and is working on his Ph.D. degree at Union Theological Seminary.

An organization to be known as the Yale Institute of Alcohol Studies in the Southwest will be set up at the university soon. The institute, which will be financed by donations from southwestern individuals, will center around the prevention and treatment of alcoholism.

Nine Texas Christian faculty members have been awarded grants by the Research Fund of the Carnegie Foundation for the Advancement of Teaching. Dr. Jerome Moore, dean of the Addran College of Arts and Sciences, is chairman of this faculty group.

Dr. J. W. Hammond, head of the history department, has been appointed chairman of the history section of the Southwestern Social Science Association, after the death of Dr. J. L. Glanville, who formerly held that position.

Hiram College
Hiram, Ohio

Eight Hiram College students have been named to the current edition of *Who's Who Among Students in American Universities and Colleges.* These students, including only juniors and seniors who have completed at least two years at Hiram, have been outstanding in campus scholastic and extra-curricular activities. They include: Jean Altman, Morton Bates, Bert Burda, Howard Cooper, Jayne Dungan, Norma Jones, and Glenn Roderick.

Basilios Poulopoulos has enrolled at Hiram College, adding another foreign country, Greece, to the list already represented by India, Hawaii, China, and South Africa. Known on the campus as "Bill the Greek" because of the difficulty in pronouncing his name, Mr. Poulopoulos arrived on the campus with little knowledge of English. He spent two weeks in Cleveland under a tutor before enrolling at Hiram where he is continuing his English studies in addition to other work. Miss Bell Greve, a Hiram alumnae from Cleveland, made the arrangements for Bill to come to this country. Miss Greve has been active in helping Greek officials set up a national rehabilitation program, and became acquainted with Mr. Poulopoulos' work in hospitals and social welfare centers there.

In addition to studying more English, Bill expects to learn American methods in the field of physical therapy. He has worked fifteen years in his native land in this work, and has made himself popular among the Hiram athletes by his treatment of their bruised and twisted muscles.

Transylvania College
Lexington, Kentucky

Marvin E. Reecher, minister of music at the Boston Avenue Methodist Church, Tulsa, Oklahoma, was the headline speaker at the Second Annual Choirmaster's Clinic held January 20-21.

The choirmaster's clinic was inaugurated last year by Transylvania as a service to church choir directors, public school music teachers, and others dealing with choral groups. Any person may attend upon the payment of a small fee. The time of the clinic is arranged to meet concurrently with the annual Kentucky Mid-Winter Ministers' Conference so that ministers may bring their choir directors with them to Lexington.

In addition to the work of Mr. Reecher, symposiums on various problems of choral directors and choral groups were conducted by Jack Bryden, head of the Transylvania music department and director of the choir; Lewis Henry Horton, professor of voice and theory; and Boies Whitcomb, professor of organ at Transylvania and organist and choir director of Christ Episcopal Church, Lexington.

Endowment Gains

Colleges affiliated with the Board of Higher Education last year increased their endowment funds by $3,330,000. Butler University's increase was the largest. Income from endowment, because of the interest rates, has for several years decreased. To restore this income to its previous level larger endowment is essential.

A grant of $12,000 will be received from the General Education Board of New York City to assist in the development of Transylvania's general education courses and advisement program. The plan calls for two one-month seminars in 1948 in which the entire faculty will participate and which will be led by outstanding national authorities. The first of these seminars will be on academic advisement, and the second on general education.

Butler University
Indianapolis, Indiana

The second annual Student Volunteer Conference on Missions will be held February 17-18 at the School of Religion, Butler University. Veteran missionaries and new recruits from many of the fields served by the brotherhood will meet for the purpose of presenting the challenge of Christian missions to college young people.

Establishment of an annual scholarship to be awarded to the Butler University sophomore students with the highest scholastic average has been announced by Seward A. Baker, president of the Butler Alumni Club of Indianapolis. The scholarship of $150 will be derived from funds raised at the annual Butler night at the Civic Theater.

The J. I. Holcomb Annual Faculty or Staff Award of $500 has recently been established. It is to be presented annually at commencement time to the person selected as having made the most significant contribution to the welfare and progress of the university during the preceding year.

Mr. Holcomb, president of the Holcomb and Hoke Manufacturing Company, and of the J. I. Holcomb Manufacturing Company, is a member of the Butler University Board of Directors, the executive committee of the latter organization, and is chairman of the buildings and grounds committee. Mr. Holcomb has made numerous gifts to Butler, including the press box and stadium wall in the Butler Bowl, and a large sum in cash to be used in the development of the campus.

Lynchburg College
Lynchburg, Virginia

The following attended the North American Conference of Students on Christian Frontiers at the University of Kansas, Lawrence, Kansas, December 27 to January 1: Marcus Bryant, Rustburg, Virginia; Ann Montgomery, Lynchburg, Virginia; John Harvey, Roseland, Virginia; and Mr. and Mrs. E. L. Looney, Madison Heights, Virginia.

The representatives of Lynchburg College at the Annual Southern Regional Y. M. C. A. Council at Morehouse College, Atlanta, Georgia, December 20-22 were Joe Gould and Robert Dady of Tallahassee, Florida, and Joel Calhoun of St. Petersburg, Florida.

The Lynchburg College Choir presented a program of Christmas music at the assemblies on December 18, the last assemblies before the close of college for Christmas holidays on December 20. The annual Christmas dinner was on Wednes

day evening, December 17, after which a Christmas tableau was presented by the Lynchburg College Players, assisted by the college choir, in the parlors and halls of Westover Hall.

The students held their annual Christmas party in Westover Hall on Saturday, December 13, for the children from the Miller Orphanage.

Dr. Lloyd Allen Cook of Wayne University, Detroit, Michigan, and national director of the Intergroup Study in twelve colleges across the nation, was the speaker at the Faculty Seminar on the evening of December 15. He spoke at both chapel services the following day and held conferences with the five faculty-student committees participating in the Intergroup Study on the campus.

Eureka College
Eureka, Illinois

The enrollment for the second term, which began in November, shows a total of 345 students, a slight increase over the fall term. A recent report of W. Harold Wilts, field director of ministerial students, shows 17 students preaching in churches, serving 20 different churches.

Miss Helen Gilbert, a senior at the college and a member of the Granite City Christian Church, has been accepted as a missionary candidate by The United Christian Missionary Society. After completing her work at Eureka in the spring she will begin graduate study required for missionary work.

Forty-eight women students in the college are acting as "College Sisters" of the grade school and high school girls who are in the club program of the Eureka Christian Church.

Disciples Divinity House, University of Chicago, Chicago, Illinois

During the autumn the student body of the Disciples Divinity House conducted a series of Thursday evening programs in which they heard reports by recent visitors to Europe.

Speakers included Dr. W. W. Robbins, president of Meadville Theological School, who spoke on the 1947 Conference in Switzerland of Religious Liberals; Donald Leiffer, and Principal William Robinson, of Overdale College, Birmingham, England.

Other evenings were devoted to the work of the minister in the community. Speakers included Virgil Lowder, Dr. Charles M. Lyttle, Robert Neal and Howard Spragg.

William Terbeck has been chairman of the programs and Lewis Joachim, chairman of the program committee.

Phillips University
Enid, Oklahoma

Ministers of Oklahoma gathered in early January on the Phillips University campus for the third annual Oklahoma Christian Ministers' Institute. Special speakers included Dr. L. N. D. Wells, Dallas, and Dr. D. Elton Trueblood, Richmond, Indiana.

Ministerial students, Drake University, Des Moines, Iowa, worshiping in the recently dedicated Memorial Chapel of the University Christian Church

Dr. Sidney N. Bedford, formerly minister in Richmond, Virginia, and later at Shreveport, Louisiana, has recently joined the College of the Bible faculty as professor of practical theology.

The first floor exterior of the new Marshall Building has been completed.

Enid citizens exceeded their goal of $100,000 in the special effort to help replace Old Main, which burned last May.

Three main events scheduled on the Phillips calendar for the spring months are: Easter evangelistic week, when classes will be dismissed to allow student pastors to conduct pre-Easter meetings, March 19-30; the 16th Annual Tri-State Band Festival, sponsored by the Phillips University Band, April 14-17; and Homecoming and Commencement, May 23-24.

Drake University
Des Moines, Iowa

Forty-six ministerial students and members of the Drake University College of the Bible faculty are serving churches of Disciples of Christ in Iowa. Most of these are student pastors, with a few serving as assistants in the field of religious education. Several student pastorates are open to other young ministers wishing to do graduate work during the second semester which begins February 2-4.

Warren Hile, Jr., and Floyd McCarthy were ordained at the Iowa State Convention held in the late autumn. Both of these men are graduate ministerial students. Mr. Hile is student pastor at Dallas Center, and Mr. McCarthy is the pastor of the Altoona, Iowa, church.

The College of the Bible recently became a member of the American Association of Theological Schools.

Herbert Shirley of Jamaica, British West Indies, president of the Drake Ministerial Association and a member of "Who's Who on the Campus," was one of the students who represented the Disciples of Christ at the North American Student Conference on Christian Frontiers at Lawrence, Kansas, December 27 to January 1.

Relief Gifts to Japan Needed Indefinitely

The construction of the foundation for a democratic Japan progresses day by day, with the gifts sent from America through Church World Service and the other members of Licensed Agencies for Relief in Asia making an important contribution, reports Dr. G. Ernest Bott, CWS director in Japan.

"These gifts of mercy have been distributed through churches, charitable institutions and other facilities, to babies and children, to the ill and weak and to the old and destitute—to all those most in need. As a result, the welfare of these people has been considerably elevated. No words can express the deep sense of gratitude which all concerned with the work of caring for these people hold towards this sympathy by the American people."

Dr. Bott says that the daily calory ration in Japan will not reach prewar levels before 1950, under present Allied military plans. The clothing situation will not improve for perhaps even a longer period.

He noted the items which would help increase these commodities; "items such as sewing machines, thread, shoe repair materials, vegetable seeds. Seeds are scarce, expensive and often of poor quality. Good seeds would be a very great help."

An equitable share of the funds from the Week of Compassion of Disciples of Christ will be granted for these needs.

A Stewardship Specialist

By JAMES McCALLUM*

FOR years I have been preaching tithing to our folk out here in China, but not very effectively. When I heard about a Chinese stewardship specialist who was actually getting results, I immediately approached him. To my surprise I found that for American Mission money, I could not secure his service. He consented to hold meetings in our station centers on the one condition that the Chinese Christians, themselves, pay his expenses and salary by collections. With no guarantee whatever, he began making the rounds of our churches, large and small.

Invariably, churchmen were intrigued by Pastor Chang and his dramatic presentation of tithing. Their response was generous. Several churches asked for a return engagement at a later time, while others asked for an extension of his time with them. Within but a few months' time he had secured 250 tithers, the goal we had thought to set for the three-year crusade period. Because he has convictions about Christian stewardship and self-supporting churches, he knows how to present it enthusiastically to his own people. We are indeed grateful to him for opening doors of understanding in the minds of our Christians.

Pastor Chang combines the art of the Chinese storyteller with the art of the American revivalist. Tall, lanky, dressed in plain, blue cotton garments, he has the appearance of a very ordinary man. But on the platform he sparkles with life, wit and grace. He preaches with his whole being, facial expressions, fascinating hand and arm motions, sudden body movements, and loud and soft voice contrasts. When we missionaries could pull our eyes away from Pastor Chang in action, we found it equally rewarding to watch his audiences. No one goes to sleep in his two- or three-hour-length services. On the other hand, they lean forward in their pews, lest they might miss a word or a gesture, losing themselves completely in the message. We longed for a movie camera as one emotion after another was reflected in their faces. He quotes Scripture passages by the yard, giving book, chapter and verse from memory, using a large blackboard effectively to illustrate his main points. He gets the people laughing at themselves and at each other, then drives home his points.

Pastor Chang is a Shantung (Province) Presbyterian. He has risen from humble birth to a man of power for good. While very young, his father deserted the family, who, left with no means of support, were compelled to beg for very existence. Presbyterian missionaries were attracted to this precocious boy, took him into their home and helped him secure an education. He acquired a sturdy religion; and after teaching a few years decided to become a preacher. Several years of work with the Christian church in Korea, which was then completely self-supporting, converted him to tithing. He has been offered splendid Christian Provincial and All China secretarial posts but these he has refused, consistently adhering to his principle of accepting only full Chinese financial support for the work he does.

He is a Christian workman worthy of his hire, for as a result of these meetings we have a solid basis for complete self-support for our Drum Tower, South Gate, Wuhu and Hofei churches. Good records were made in each place. In Hofei, over one hundred became tithers. All but two of the twenty-six Christians on the hospital staff are asking Dr. Corpron now to withhold ten per cent of their salaries, which is being presented once a month to the church treasurer by one of their representatives. Whereas a year ago this church was satisfied to employ a half-time minister, now they have called a full-time one and are planning on using their surplus money for extension work around their area. Thanks to Pastor Chang, tithing and self-support in our China churches is on the upward trail.

*Missionary in China under The United Christian Missionary Society.

The Christ Child Came to Congo

What has the coming into the world of the Christ Child meant to you, to me? Is life sweeter? Are our burdens lessened?

One of our Bolenge missionaries was holding services in the back country. A file of semi-pygmy passed through the street carrying a corpse tied to a pole. Every man, woman and child was carrying spears or bows and arrows. Why? This man had died in their village; they were returning his body to his people. A real battle might ensue. All were going to help protect the carriers.

Elongo Jean and wife Yoana were out as preachers in the Monieka and Wema outstations. Two little sons were born to them. Eventually they came to the Institute for further preparation. This year Elongo became ill with what proved to be typhoid. As his fever continued he was taken to the Government Hospital at Coquilhatville since we do not have a doctor at Bolenge. His wife wished to try to take him to our Mission doctor at Monieka. He said, "No, it would be dreadful for you and the boys if I should not live to reach there (three days by steamer). We'll remain here.

With the coming of each morning, noon and night they prayed together in that hospital ward. Then when he became very weak he said, "If I do not live, you take the children home. They are to attend school in the village, and as they are ready they are to continue school in Monieka. I want them to be teachers."

The next morning he passed away. She was a real Christian at the funeral and during the days following. The students sang, prayed and encouraged her and each other to be faithful until the end as Elongo had been. What about the widow? Well, native law supported by the law of the Colony says that the man's family inherit her. They are heathen. What will her life be?

Two of our native faculty have new babies. Each father has prepared a little bed with mosquito net for the little ones. Day and night they lie there. Other fathers passing by say, "We are going to make beds like that for our babies, too. We don't want them carried around on hips and left on the ground."

—GOLDIE RUTH WELLS.

Subscribers, Take Note!

WORLD CALL secretaries and subscribers have been increasing in such numbers that it has become necessary to install new addressograph equipment in the WORLD CALL office at Indianapolis. This change will introduce a system of handling subscriptions which should result in speedier, more efficient delivery of the magazine than has been possible under methods used previously by the office.

The change from old equipment to new involves a period of at least two months. It also demands the full attention of the entire circulation staff. For this reason, during February and March no promotional mailings will be sent to WORLD CALL secretaries and no special checks can be made on subscription lists of any churches.

While subscribers may look forward to better service on delivery of WORLD CALL, it should be clearly understood that there are four points at which magazine deliveries can be delayed, from the time the subscriber places an order until the first issue arrives. This applies both to new and renewed subscriptions. The four points are:

1. The local church, where individuals may delay renewals and where the WORLD CALL secretary, wishing to secure group rates for her subscribers, is forced to hold up an order until she has at least five subscriptions.

2. The WORLD CALL office in Indianapolis, where orders are received, addressograph plates made, and magazine wrappers addressed.

3. The printer's office in St. Louis, where the magazine is printed and mailed.

4. The Post Office where second class matter is not given preferential handling.

The WORLD CALL circulation office aims to hold up its end of subscription fulfilment by improving its addressograph system. The staff hopes that in the future subscribers will experience less difficulty in receiving their copies of WORLD CALL.

Women and WORLD HIGHWAYS

A Missionary Pioneer

By EMMA JANE ENNIS*

MISS MARY KINGSBURY was one of the first group of eight missionaries sent to India by the Disciples of Christ. To say she was a leader is not to disregard the work of her companions. She assisted in establishing the Mission and labored there for forty-three years, ten years longer than any other of the original group. God has given to few of our missionaries the ability or the strength to accomplish as much as she did.

Until she left for India, Miss Kingsbury's home was in Illinois. Her childhood was that of any child brought up in a Christian family. Although in those days church people gave little thought to "evangelizing the heathen," Mary never forgot her father's frequent prayer: "That the knowledge of the Lord would cover the earth, as the waters cover the sea." Her pastor occasionally preached a missionary sermon and sometimes she had the opportunity to meet a missionary of another church. Their stories left an indelible impression on her mind. Spiritually and mentally she grew into an intelligent young woman. She was active in the churches; and though interested in missions and missionaries, she never thought of offering herself as a missionary.

When Mary was twenty-five years old and had taught school four years, she received a letter from the president of the Christian Woman's Board of Missions asking her to join three other young women and go to India that fall. She was ready to answer the call, and on September 16, 1882, these four sailed for Bombay.

They reached Bombay on November 7. Harda was chosen as the first station. After the missionaries had made a good start in the study of the language and had a well-organized work under way at Harda, they decided to open a new station. Bilaspur was selected and Miss Kingsbury and Miss Boyd set out for the new location. They were 250 miles from Bilaspur when train service ended, but this did not discourage these intrepid young ladies. Traveling in crude bullock *tongas* and carts through jungles infested with wild animals, serpents, and mosquitoes, they arrived at their destination in June, 1895. This was to be the home of Miss Kingsbury for the next forty years.

The people of Bilaspur had never heard the name of Christ. Nor were they particularly eager to learn of him. With many things they were discontented, but not with their religion. However, from the beginning they were friendly. Men brought their wives to the missionaries' home to call and invited the ladies to their own homes to teach them. This was the opportunity the young missionaries wanted. To bring the gospel light into the darkness of these Indian homes was their greatest joy.

Children ran neglected in the streets, so that there was no trouble to get them together. Sunday school classes were organized for boys and girls and for whatever adults would come. They met on the veranda and under shade trees, for they had no buildings. Most of all, Miss Kingsbury wanted to do something for the girls. Soon an unexpected opportunity came. Several members of a reformed Hindu sect asked her to take over the management of a small girls' school which they had had difficulty in running. She accepted eagerly and joyfully. Out of this small effort grew the present Burgess Memorial Girls' School.

Before long everyone recognized the two foreign ladies and they had the confidence and respect of all. Traveling in an ox *tonga,* or—where a *tonga* could not go—walking carrying a huge umbrella covered with white cotton, their only protection from the burning sun or pouring rain, they soon knew every street and alley in the city. Then into their busy life came the famine. All other work ceased as the missionaries gave their time and strength to famine relief. Bilaspur was one the refugee centers. The starving came by the thousands; children came by hundreds. No one knows how many were fed. No child was turned away.

Mary Kingsbury

When the rains came and normal life was restored, Miss Kingsbury found herself with hundreds of girls of all ages, from tiny tots to grown-up girls—children whose parents had died or had wandered to distant places and never returned. These helpless ones must be sheltered and trained, and wasted bodies must be restored. Perhaps then Miss Kingsbury's greatest work began. She put up buildings and provided for them a loving, comfortable home, training them in the Christian way to become the wives and mothers of a future generation. These girls with their husbands, boys saved by the missionaries, became the foundation of the present Christian community.

Each year saw changes and development in Miss Kingsbury's life and work, as well as throughout the Mission. From a primary school, the institution grew through English middle to high school grades. The time came when Miss Kingsbury felt that her work should be turned over to a younger woman. Now she had more time for visiting, training Bible women, and the church work.

Miss Kingsbury was a woman of practical affairs. She insisted that each detail of work must be exact and correct, whether of a piece of lace or a new building. Yet in her vivid imagination she lived in the future. She could see the time when she would have a high school and send girls to college. There would be a hospital training our own girls as nurses; some would become doctors. Our trained young men would be pastors in self-supporting churches, and some would be in charge of hospitals. Some day our young men and women would visit the home churches. She lived to see most of these dreams come true.

In 1925, sixty-nine years old—forty-three of them spent in India—she wished to go home to spend her last years with her sisters. By this time she knew she would not live much longer. Yet she went around much as usual and never made it known that she was suffering. She planned to leave in February, but shortly before Christmas she quietly left us. Her long life of unselfish service was ended. While alive she lived in close fellowship with God, and death was a going to be with him with whose fellowship she was familiar.

The work of the Disciples of Christ in India today, which Miss Kingsbury helped to establish and develop, and the hosts of those who through her learned to know and love the Lord, these with the inspiration she was to the churches at home, are her everlasting memorial.

This is the second of a series of six articles on some of the outstanding women leaders of Disciple history, planned to parallel the current mission study of our brotherhood.

*Missionary to India, now retired, Bracebridge, Ontario, Canada.

For Adult Missionary Groups

Theme: World Evangelism

The Pageant of a Century

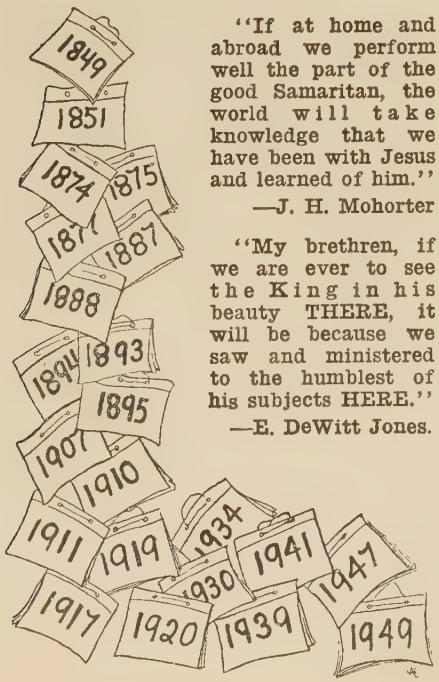
VERE H. ROGERS, one of our able ministers, in some material which youth are using in their study of the Disciples of Christ, tells of the "W" key which Alexander Campbell developed as he taught ministerial students. Of this "W" key Mr. Rogers says: "It marks the beginning of the historical approach to the Bible. It was revolutionary. It has become the accepted method of all great biblical scholars. It has made the Bible a book of power which appeals to people of the highest intelligence. The "W" key refers to a method of studying any book of the Bible by asking questions like these:

*W*ho writes or speaks?
To *W*hom is he writing or speaking?
*W*here did he speak?
*W*hen did he write or speak?
*W*hat did he really say?
*W*hat purpose did he have in writing?
*W*hat lessons for our period in the world?
*W*hat lessons for me?
*W*hat principles are involved?

Studied and interpreted in this manner the Bible becomes the 'Guide for Living,' a source of inspiration to men, and the revelation of God to his people."

As we study *The Pageant of a Century* let us do that with the "W" key in mind. For instance, as we turn this month to the second program in the series, "Our Ministry of Mercy," let us study with biblical background in mind and ask ourselves:

*W*hat did Jesus do about the suffering?
*W*hat did Jesus say about ministry to the hungry?



"If at home and abroad we perform well the part of the good Samaritan, the world will take knowledge that we have been with Jesus and learned of him."
—J. H. Mohorter

"My brethren, if we are ever to see the King in his beauty THERE, it will be because we saw and ministered to the humblest of his subjects HERE."
—E. DeWitt Jones.

Our Ministry of Mercy

Did you read "Snowbound" when you were back in the grades? The Quaker poet would think us tardy but he would rejoice in every move that Christian people have made to relieve suffering humanity. He would rejoice particularly over united Christian efforts. How he would have co-operated in Church World Service, in CARE, in CROP! He did not like sects any better than Alexander Campbell did, and he knew that the sectarian spirit is cast aside when Christians work together in relief. Here are just a few lines from "Snowbound" which show the spirit of the man:

"For, one in generous thought and deed,
What mattered in the sufferer's sight
The Quaker matron's inward light,
The Doctor's mail of Calvin's creed?
All hearts confess the saints elect
Who, twain in faith, in love agree,
And melt not in an acid sect
The Christian pearl of charity!"

Quakers Have Excelled

It is gratifying to know that the 1947 Nobel peace prize went to the Society of Friends in the United States and Great Britain. This annual prize goes to the person or organization that has "most or best promoted the fraternity of nations and the abolition or diminution of standing armies and the formation and increase of peace congresses." Quakers have excelled in their concern for humanity and have enlisted a great many non-Quakers in service that has built up a great volume of good will across many lines.

Pray for the Peace

The title of the worship service to accompany the study of "Our Ministry of Mercy" is "Pray for the Peace." This service which follows the general theme, *Upon Original Ground,* is found on another page of this issue of WORLD CALL. It is another in the series that Dr. R. H. Miller, editor of *The Christian-Evangelist,* has written for our use.

Look through the current issue of WORLD CALL for supplementary material and news items on our ministry of mercy and see in how many different ways you can find us expressing our concern. There are many people, countless people in fact, suffering and insecure in this world of ours. Someone recently phrased some good advice in a pithy expression: "If you want security, don't seek it; give it!" Find various ways in which Disciples of Christ are giving it.

My Bread Belongs

Here is a guiding thought for the Week of Compassion which begins on February 15. It comes from Count Leo Tolstoy, the great Russian novelist and reformer: "My piece of bread belongs to me only when I know that everyone else has a share and that no one starves while I eat."

Here are more lines with the "W" key. It would be well to employ them prior to the Week of Compassion and the World Day of Prayer.

*W*hat kind of a world do we now have?
*W*hat kind of a world do we want?
*W*hat distance lies between the world we have and the world we want?
*W*hat will bridge that distance?
*W*hat is the best way for us to get what it will take to bridge the distance?

World Day of Prayer

The World Day of Prayer, the great day observed by Christian women around the globe, falls on February 13, this year. Part of our gifts on that day will go to support the medical work at Vellore, India. Ruth May Harner, one of our missionary nurses, visited the work there in the summer of 1947. Of the hospital she wrote in July: "It comes closer to being like a big hospital at home than any I have seen out here. There are many wards. There is a large staff of many nationalities—English, Canadian, American, Australian, and Indians. A lot of research work is done and their pathological department is organized in such a way that the students who come there, both nurses and doctors, must find it a fascinating place. . . ."

Those ABC's Again

We are not publishing those ABC's again but here are some more cues. Remember that you can move in every direction as the name ELY in the lower righthand corner shows. Did you find Mary's, Harry's, and Allen's last names? Mary is a retired China missionary living in Jacksonville, Florida. Harry is a religious educationalist, busy in Christian teaching missions. Allen is grateful to be a free man, back at work in his chosen mission field.

Here are three more cues to three more people: One is a well-known son of a much beloved mother who once made her home at Southern Christian Institute. One is a former president of The United Christian Missionary Society. One is a former Ponca City pastor who resigned to become general director of the Crusade for a Christian World.

A Jolly Song

"Let's Make the World of Tomorrow Today!" is a jolly song copyrighted in 1946 by Irving Caesar. It is a useful song to emphasize the necessity of building one world. It is easy. It almost sings itself. One place it can be found is in *Globe View, No. 1,* published by Hinds, Hayden, and Eldredge, Inc., 105 Fifth Avenue, New York 3, N. Y. One copy is 25 cents; 25 copies are 15 cents each. A thousand or more cost 10 cents each. *Globe View, No. 1,* publishes only words and melody. *Globe View* is sponsored by the Association for Arts in Childhood.

Froncon

COLOR, movement, and discussion surrounded delegates to "Froncon," the North American Student Conference on Christian Frontiers, which met in Lawrence, Kansas, December 27 to January 1. That such a group was working toward a single purpose was one of the most impressive things about this conference.

Students and student leaders represented not only the United States and Canada; but Indians, Chinese, Japanese, and Latin Americans were numerous. Setareki Tuilovoni, of the Fiji Islands, was one of the platform speakers. Most of the principal colleges and universities of the United States and Canada were represented. Students and leaders came from a great many Protestant brotherhoods; ages ranged from under twenty to over eighty. Missionaries, professors, mission board secretaries, and many professional youth leaders wore "teacher leader" badges.

Again, variety was present in the program activities: addresses, panels, discussion groups, worship services; fireside chats and recreation hours; endless discussion in the student union lobby, in cafeteria lines, and in the houses.

What was the purpose of this great gathering? The planners stated objectives thus:

"CHRISTIAN FRONTIERS

..will help you look at your life in terms of great religious faith;

..will help you decide to turn over your life to Christian purposes, ideas, convictions;

..will help you choose a vocation which will further these ends, directly or indirectly;

..will help you to find yourself by finding a lifework which will rally most of your interests, abilities, and lifetime objectives."

In considering opportunities for lifework, students studied migrants, North American Indians, and other groups served by home missions. Authorities from many lands turned the globe around and around, picturing for their hearers the conditions affecting Christianity in various lands and throwing the spotlight on the myriad of opportunities challenging students.

*Order from U. C. M. S., 222 So. Downey Ave., Indianapolis 7, Ind.

Missions in CYF

Circles and Triangles

Intermediates—

March closes your study on the general subject of "World Evangelism," based on the leader's handbook, *In Every Land.* Your program should close with the worship service in Session 10. Preceding it, you may wish to discuss the giving or service project you chose earlier to accompany the study. By use of maps and graphs you might present the task before the world missionary enterprise. See the facts brought in Column 3 on this page. Review the foreign missions program of the Disciples of Christ, pointing out the ten foreign fields on the map, *The Work of the Churches through the United Christian Missionary Society.*

Seniors—

Everyone may have a part in the March program. If some preparation has been made by each member, the discussion at the end should be a lively one. Chapters 5 and 6 of *That All May Know* suggest program procedures and discussion questions. You will want to allow sufficient time for the sections, "What Do You Say?" and "Do You Agree?" The leader will profit by looking over the *Youth Project in Evangelism* packet. He should display this material to the entire group. He may wish to assign portions of it for reports during this final program on evangelism. Your own part in the pre-Easter evangelism program of your church should be discussed.

Sunday Evening Groups

Intermediates—

Show as well as tell. For the study of evangelism in our foreign mission fields, make an effort to use visual materials in your programs. See the list in *Christian Youth Fellowship Studies World Evangelism** (one copy free on request) and on the "Youth and Missions" page of WORLD CALL for last November. *Scenes from Sumankhetan,* *The Story of Bamba,** and other such films will make a lasting impression. *For All of Life** is an excellent set of slides. You may wish to use one or more records related to your discussions. These recorded plays are being used increasingly by intermediates. For descriptions of these records, see the lists mentioned as sources of visual materials. The three leaflets in the *PM Pack* bring plans and resource materials for programs and action projects.

Seniors—

March closes the quarter in which you study evangelism in the ten foreign mission fields of the Disciples of Christ. The facts quoted in the paragraphs below could be used as a background for our own work. This fact might be added. The last complete survey, 1938, showed the world staff of Christian missionaries to be about 60,000. Somewhat less than half of them represented Protestant communions.

From Our Scrapbook

One World

Jesus never saw an airplane, but he, too, knew that the world was "one world"—God's world. Jesus always spoke in world terms. Think, for instance, of some of the things he might have said but did not. He might have said, "I am the light of Asia," but he did not. He said, "I am the light of *the world.*" He might have said, "God so loved the Jews," but he did not. He said, "God so loved *the world.*" He might have said, "Ye are the salt of Palestine," but he did not. He said, "Ye are the salt of *the earth.*" There was never the least doubt in his mind about all the people in the earth belonging to his Father and belonging together.—Helen E. Baker, in *Comrades,* Evangelical and Reformed Church.

The Whole Picture

Do you need a view of the entire missionary horizon as a background for some special study? Some facts from an article by Dr. C. M. Yocum may supply just the information you need.

"How well have we been doing our evangelistic work? May we think, first of all, concerning the total church of Christ and its growth in the years since our Master came. Christianity is not the oldest religion in the world; in fact, next to Mohammedanism it is the youngest. Nevertheless, Christianity is today the largest, the most widely scattered, the most far-reaching, the most influential, and the most rapidly growing religion in the world. One has to add together all of the Confucianists, all of the Hindus, and all of the Mohammedans to get a figure that is comparable to the total number of Christians in the world. Confucianism, Hinduism, Mohammedanism, are the largest of the non-Christian religions in the order in which they were named, and the grand total of all of them is about 725,000,000. Now there are from 600,000,000 to 682,000,000 Christians in the world (600,000,000 being probably too conservative, 680,000,000 probably a little too optimistic). The Christians of the world are divided roughly: two-fifths of them Roman Catholic, two-fifths of them Protestant, and one-fifth Eastern or Greek Orthodox.

"Let us think now for a moment of our own brotherhood on the various foreign mission fields. We are at work on ten foreign missions fields, with 213 foreign missionaries and 2,516 nationals giving themselves to the task. On our foreign mission fields we have a total church membership of 88,553, there having been 6,840 added to the membership last year."

Echoes from Everywhere

Missionary Nurse A "Jack-of-All-Trades"

I have been out to the leper village several times and we have done slides on all of the patients. Most of the lepers are in fairly good shape, especially those taking Diasone, but all of them are anemic. I hope enough Diasone will soon come for all. The wives of several have been to my young farm to get starts of bananas and sugar cane for their gardens. We prepared a plot for a palm tree nursery for them since they have no palm trees in the village.

I have twelve baby ducklings and am caring for three baby turkeys for the Bakers. The rabbits are having their cages and pen revamped. The garden is growing in spite of lack of rain. Cappy, my dog, is still frisky, lovable and lots of company even if she is old and deaf. The cattle take me for granted now, but I still am not intending to make the bull mad or in anyway annoy his gentle disposition.

My gardener mumbles and grumbles to himself; it was amusing to hear him wondering if this smart white woman would know how to mend his lantern that sputtered so much. As a matter of fact, there wasn't much the matter except he was filling it too full of kerosene. A few days before I had mended my two new lanterns by punching a few extra holes to let more air in below the burner, and it worked so well I increased my "tinkerers" reputation.

—Buena R. Stober.

Mondombe, Belgian Congo.

Flat Tires Even In Congo!

After the Mission Conference in the fall, Ellsworth went into the back-country of Bolenge. For eight days he and Walter Cardwell traveled and visited, going by light truck a total of 260 miles, and twenty by foot. Flat tires tied them up for several days along the road. Ellsworth spent his time well in taking pictures.

Recently we were guests at the home of the Provincial Governor on the occasion of a visit of nine Belgian senators investigating conditions in the colony. We had long chats with two of them, one who had been minister of education in the previous cabinet. It seemed to us that they had done pretty well in finding the good and bad in the present state of the colony, and the welfare of the natives.

—Ellsworth and Lil Lewis.

Belgian Congo.

In January, Dr. Hope Nichoson and Miss Elizabeth Hill left Ireland for India following special study in Rotunda Hospital, Dublin. Miss Hill completed a course in midwifery. She is returning to India for her second term of service.

In the picture above is Dr. Nichoson with a new automobile presented to her for the Jackman Memorial Hospital in Bilaspur, India, by her living link church in Terre Haute, Indiana. Dr. Nichoson has served in India more than twenty-three years. The government of England has presented her with two medals for her fine work, first the Jubilee Medal from King George V, and later, the Kiser-I-Hind Medal.

A Unique Service for the Blind

The American Foundation for The Blind has received permission from Thomas J. Valentino, president of Major Records, to transcribe his latest album, "The Story of the Nativity," into a talking book for the blind. This unique service was instituted in 1932 by the Government, at the suggestion of Dr. Robert B. Irwin, sightless executive director.

Narrated by Walter Hampden, the dramatization has the following cast: Hester Sondergaard, Roger De Koven, Santos Ortega, Art Carney. It is directed by Earle McGill with story adaptation by William Slocum, Jr. The Talking Book Service has made available to blind people throughout the country all types of helpful and inspirational recordings, which come to them without cost and may be returned without any expense on their part. Headquarters of this organization are at 15 West 16th Street, New York City.

Below, reading left to right: Dr. Robert Irwin, T. J. Valentino, and Walter H. Hampden.

Report on the Kotmi Church

The Kotmi church here in India has some of the bricks burned for the new church building, and will now begin to dig for the foundation. They have chosen a beautiful location near where the old building stands. When the new church building is ready, the old building will be used as a Guest House which we need very much.

The church is going forward under the leadership of its capable pastor and officers. Besides caring for the local work, the church makes contributions to our home missionary work, to the Bible and Tract Society, National Missionary Society, Society to the Lepers, and just recently made a generous contribution to the

Refugee Fund. Our people have learned to work together and to share their joys and sorrows as one family.

—MYRTLE FURMAN.

Kotmi, C.P. India.

New Home in Pabellon

We have built our home in Pabellon, and moved into it. It is just a little gray and pink house with plenty of land around it for flowers, garden, experimenting with chickens and bees, and a social center for basket ball and tennis court. After seventeen years in dormitories and a rented antique, we are happy to be in a real home.

Work in Cosio and Pabellon continues with new cooking, sewing, and English classes in Pabellon and a lively group of Cubs.

Our daughters are in Midway Junior College, Midway, Kentucky, where they are in the eleventh grade. Paul Jr., is in the last grade of primary school here. He took the place of the girls in helping the sopranos in the Christmas cantata.

—MR. AND MRS. PAUL KEPPLE.

Mexico.

Missionary Worship Service

Theme: Upon Original Ground

March

Pray for the Peace

Hymn: "O Beautiful for Spacious Skies" (*Christian Worship: A Hymnal,* 550).

Leader: Today we are to think together of peace within the household of faith, the Church of the Living God. Jesus bequeathed peace to his disciples saying, "Peace, I leave with you; my peace I give to you; not as the world gives do I give to you." The early church was not a sect or an organization; it was a fellowship—a brotherhood. The heathen seeing the devotion of Christians to one another, exclaimed, "See how these Christians love one another."

Reader: Yet many of the bitterest and most destructive quarrels and even wars of history have wrought their horror within the church bearing the name of the Prince of Peace. Even we of the church today need to examine ourselves to discover whether or not we have within us the seeds of selfish pride, intolerance, exclusiveness, and unbrotherliness which lead to division and strife among Christians.

Leader: Let us meditate upon the following words of Jesus and his apostles and bring ourselves under their exhortation and judgment, for the secret of Christian peace is Christian love: "By this all men will know that you are my disciples, if you have love for one another." (*John 13:35*) "Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart." (*1 Peter 1:22*) "May the Lord make you increase and abound in love to one another and to all men, as we do to you, so that he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." (*1 Thess. 3:12, 13.*)

Reader: Our fathers in the reformation, of which we are heirs in blessing and in responsibility, dedicated themselves to the task of bringing Christians of various parties and names into a real brotherhood of good will and cooperative endeavor. When Thomas Campbell began to preach in western Pennsylvania his heart was saddened by the enmity and strife among followers of Christ.

Second Reader: He wrote in the *Declaration and Address:* "Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of gospel ordinances; while, in the meantime, large settlements and tracts of country remain to this day entirely destitute of a gospel ministry, many of them in little better than a state heathenism, the churches being either so weakened with divisions that they cannot send them ministers or the people so divided among themselves that they will not receive them?"

Leader: We can be grateful that because of great leaders in Christian unity we in our day are witnessing the growth of the ecumenical movement. We know that it is impossible to evangelize the world with a divided church. We yearn for the restoration of the family of God.

Only the brotherhood of men in Christ can establish and maintain world peace. Peace must begin with Christians who make the church of Jesus Christ the foundation for the family life of humanity.

Prayer Hymn (to be sung or read): "Forgive, O Lord, Our Severing Ways" *(Christian Worship: A Hymnal, 484)*

Directed Period of Silent Prayer:

Let us pray for forgiveness of anything that strains the cords of love and peace with any other in God's family. Let us pray that our church may be in deed and truth a Christianized household making impossible personal or social injustice of any kind.

Reader: Let us carry to our homes and put into practice in our family relationships these words of Phillips Brooks: "Ask yourself whether your household is kept open by pure, refined, unselfish, elevated living, by a continued sense of God, by ever present prayer, so that the best light and strength which God has given to everyone tends fully to become the strength and light of all. Go home and question your household life about these things and claim for your home that blessing for which God made our homes; the blessing of persuasive grace; the blessing of a brotherhood and sisterhood in the divine life, ever echoing and fulfilling the brotherhood and sisterhood which make the richness and beauty of our human living; and ever picturing and anticipating the perfect brotherhoods and sisterhoods in the great world-family of God."

Offertory Prayer: Our heavenly Father, who didst so love us as to give for our salvation Thine own Son, teach us in all our giving to give with love that we may truly be known as thy children. As the loaves and fishes were placed in the hands of Jesus to be multiplied to feed the hungry multitude, so today we place our gifts in his hands to be increased by his power to minister to those who so deeply need what he alone can give. Amen.

Closing Hymn: "God of the Nations, Near and Far" *(1st and 6th verses) (Christian Worship: A Hymnal, 556)*

Missionary Benediction

—RAPHAEL H. MILLER.

Scripture quotations are from the *Revised Standard Version of the New Testament,* and are used by permission.

In Memoriam

Miss Zona L. Scott, November 16, 1947, Cleveland, Ohio. Superintendent of the Florence Crittenton Home, Cleveland, since 1942 and member of the board for 20 years. Actively engaged in welfare and church work all her adult life. Graduate of Bethany College. Survived by her brother, Oreon E. Scott, St. Louis; and her sisters, Mrs. William H. Fields of Wheeling, Mrs. Jesse E. Martin, Indianapolis, Mrs. John F. Schrontz of St. Louis and Mrs. Higbee, Cleveland.

Miss Eleanor W. Patterson, September 24, 1947, McKeesport, Pa. World Call Secretary. A devoted Christian. Always thought of the missionary work. A retired school principal.

Mrs. Ida A. Thompson, December 18, 1947, Santa Cruz, California. Devoted, long-time member of Fruitvale, Oakland, Church, and later of the Garfield Park Church, Santa Cruz. Children's Bible school teacher and loyal member of missionary organization. Treasurer of the State WMS Board for many years.

Mrs. O. L. Cook, December 17, 1947, Kansas City, Kansas. Wife of minister, and mother of Nelle M. Cook, Kansas City; Howard L. Cook, Horton, Kansas; Leland Cook, pastor in San Diego, California.

Miss Effie Gerould, October 2, 1947, Covington, Pa. For over thirty years a social worker and kindergarten teacher. Formerly of Cleveland, Ohio, Euclid Avenue Church. Past twelve years a resident of Covington.

Mrs. Bertha Reynolds, September 28, 1947, Covington, Pa. A member of the Covington church, the missionary society, the ladies' guild, and the adult Bible class.

THE second annual meeting of the National Fellowship of Local Directors of Christian Education, Disciples of Christ, will be held at Central Christian Church, Grand Rapids, Mich., Feb. 6-8. Chairman of the 1948 meeting is E. Weldon Keckley, director of religious education at Union Avenue Christian Church, St. Louis, Mo. Miss Catherine Carter, director of Christian education at First Christian Church, Centralia, Ill., is secretary.

W. H. Fonger, former Disciple missionary in the Philippine Islands, who is now secretary of the American Bible Society in Manila, is serving also as treasurer of Church World Service in the Philippines. He served on a temporary and part-time basis as the director of the CWS program in the Islands.

J. Kenneth Baird, director of religious education in Iowa and South Dakota for the past two years, resigned in December to become pastor of the First Christian Church, Henderson, Tex.

Word was recently received in the Missions Building offices, Indianapolis, that Mrs. Peter Ainslie, widow of the revered Baltimore pastor and founder of the Association for the Promotion of Christian Unity, has been seriously ill, suffering from a heart attack. Fortunately, she is much improved. With her children, Elizabeth Ainslie and Peter Ainslie IV, Mrs. Ainslie lives at the Tudor Arms Apartment, Baltimore, Md.

In February, Carroll Fairbanks concludes five years' service as the Oklahoma director of religious education to become pastor of the Cushing, Okla., Christian church. While his resignation does not become effective until Feb. 29, he began his Cushing ministry in January. His new address is 1047 E. Third St., in Cushing.

David E. Donaldson became pastor of the Hi-Mount Christian Church, Lake Charles, La., on Jan. 1, serving under the department of church development and evangelism of The United Christian Missionary Society with a share of his support coming from the local church. Mr. Donaldson comes from a pastorate in a war-housing community of Wichita, Kan., having previously served churches in Oklahoma, Indiana and Minnesota. He is a graduate of Phillips University.

After 15 years in the United States, Dr. and Mrs. Ernest B. Pearson of Eureka, Ill., are to resume missionary work in the Belgian Congo for the United Society. They expect to go first to Tulane University, New Orleans, La., for refresher courses in tropical medicine, then to Belgium for additional language study.

Dr. Pearson

Dr. Pearson is the brother of Mrs. Emory Ross. Mrs. Pearson is the daughter of J. W. Utter, minister of Los Angeles. Mrs. Willard Learned of Glendale, Calif., a former missionary to the Congo, is Mrs. Pearson's sister.

Mrs. Pearson

Dr. Pearson has been chosen as the living-link of Central Christian Church, San Diego, Calif., and Mrs. Pearson of Central Christian Church, Glendale, Calif.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Fred Hughes arrived in Miami, Fla., Dec. 27 from Asunción, Paraguay.

Miss Myrle Ward is due to arrive from the Belgian Congo about the middle of February.

Departing for the Field:

Dr. C. M. Yocum, executive secretary of the department of India and Japan in the foreign missions division of the United Society, was to leave New York City on Jan. 28 for a secretarial visit to India and Japan.

Mr. and Mrs. George Smedley will sail from New Orleans, La., for Asunción, Paraguay, about Feb. 5 on the SS. "Del Valle."

Mr. and Mrs. Donald Edwards and Dr. and Mrs. Ernest B. Pearson will sail in March for Belgium. They will study language there for several months before proceeding to the Belgian Congo.

Mrs. Mae Yoho Ward, executive secretary of Latin American missions for the United Society, underwent a major operation at Methodist Hospital early in January. At last report she was recovering satisfactorily.

As this issue goes to press, word comes that Miss Josepha Franklin, retired missionary to India, passed away Jan. 11 at the Emily E. Flinn Home, Marion, Ind.

Kenneth C. Hendricks, missionary to Japan, recently received four goats from the Heifers for Relief organization. One of the animals has been named "Portland Rose." The goats were a gift of the Mallory Avenue Christian Church of Portland, Mr. Hendricks' living-link church.

Vision is a new weekly magazine for teen-agers. It succeeds *Highway* and is published by the Christian Board of Publication, St. Louis, Mo. Miss Marjorie Thomas is editor. The editorial advisory council consists of Miss Frances Woolery, Eugene S. Ogrodowski, Lester G. McAllister, Russell F. Harrison, Glenn McRae and George Oliver Taylor.

Robert L. Tesdell, member of the staff of the United Christian Youth Movement and a Disciple minister, is the author of material that is included in the 1948 Race Relations packet issued by the Federal Council of Churches.

A conference of professors of evangelism in seminaries and Bible training schools was held in Louisville, Ky., Jan. 8-9. Prof. George V. Moore of The College of the Bible, Lexington, Ky., was a discussion leader on "Curriculum and Practical Training;" Dean O. L. Shelton of the Butler School of Religion, Indianapolis, on "Evangelistic Preaching," and Dr. Henry Noble Sherwood of the Board of Higher Education, Indianapolis, on "Denominational Evangelism and Training the Laity."

With the assistance of Mrs. Peter Ainslie of Baltimore, Md., and Dr. Robert M. Hopkins of New York City, 14 bound volumes, covering issues of the *Christian Union Quarterly* for 1918-32, have been sent to the library of the World Council of Churches in Geneva. Anyone having any issue of the *Quarterly* for the years, 1911-18, and 1932-35, is urged to send it at once to Claude E. Spencer, curator, Disciples of Christ Historical Society, Canton, Mo., so that the World Council set may be completed.

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THE UPPER ROOM
Nashville 4, Tennessee

Book Chat

(*Continued from page* 16.)

psychologist, deals with the experiences of Jesus and the effect of his personality from the psychologist's point of view. Dr. Kunkel is of the modern school of dynamic or "depth" psychologists. His insights are most interesting and this book can be commended as bringing a novel and fresh approach to the Matthean literature. His deductions, however, must be taken with considerable skepticism, for while the psychological factors were certainly in the experiences of Jesus, a modern interpretation can certainly distort the meaning and purpose of the author of our scriptural record.

AN INTRODUCTION to Jesus for the Twentieth Century by R. W. Stewart, develops an analogy between the age of Jesus and the twentieth century. He contends that the real conflict in the days of Jesus was not so much theological as political. The Pharisees were exceedingly nationalistic and narrow and therefore played down the Messianic hopes which were missionary in character. The ministry of John the Baptist was a challenge to this nationalistic interpretation of Hebrew destiny. Jesus took up the same challenge in even more realistic terms. The twentieth century political conflict is much the same. It is not so much theological as political; nationalism and world community. Thus the message and attitude of Jesus fits our day as it fit his own.

Books Mentioned on Page 16

GOLDEN MULTITUDES, by Frank Luther Mott. New York. Macmillan. 357 pp. Price $5.00.

THE TIMES OF MELVILLE AND WHITMAN, by Van Wyke Brooks. New York. E. P. Dutton & Co. 480 pp. Price $5.00.

THE QUESTING SPIRIT, selected and edited by Halford E. Luccock and Frances Brentano. New York. Coward-McGann. 717 pp. Price $5.00.

CREATION CONTINUES, by Fritz Kunkel. New York. Scribners. 317 pp. Price $2.50.

AN INTRODUCTION TO JESUS FOR THE TWENTIETH CENTURY, by R. W. Stewart. New York. Macmillan. 127 pp. Price $1.75.

DEMOCRACY AND EMPIRE IN THE CARIBBEAN, by Paul Blanchard. New York. The Macmillan Co. Price $5.00.

This is a remarkably readable and truly comprehensive study of the Caribbean with emphasis on the problems arising out of the fact that some of these islands are parts of four empires—American, British, Dutch, and French. Four years with the State Department, 1942 to 1946, with assignment to the Caribbean, gave the author first-hand knowledge of the field of which he writes. The book is one which not only affords a vast amount of important accurate information concerning the various Caribbean islands, but offers rare social insights as well.

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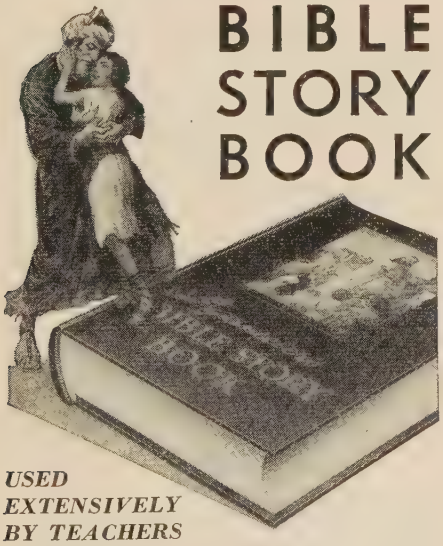

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Seeds Mean Life in China

FUNDS sent from women's garden clubs in the United States to the mission-supported University of Nanking's College of Agriculture and Forestry are providing seed for some of China's starving millions, according to a report received here by the Associated Boards for Christian Colleges in China.

The University of Nanking within recent months has distributed cotton, wheat, and vegetable seeds adaptable to the agricultural region around Nanking. Since last spring more than 52,000 pounds of cotton seed have been distributed to 745 farmers to plant an area of 917 acres. Cotton grown in this way, according to the report, can be ginned in a central house, keeping the seed pure and, therefore, extended to farmers over a larger territory next year.

In addition to the cotton seed, about 13,000 pounds of high yield wheat was purchased by the University of Nanking's College of Agriculture and distributed to 320 farmers for fall sowing, together with 300 bags containing twenty kinds of vegetables which were given to 300 families.

Before the war, the report says, farmers in the agricultural area within thirty miles of Nanking had increased their production more than twenty-five per cent by using improved seeds developed by the College of Agriculture. During the war, however, the report points out, this section suffered heavy destruction and all activities in agricultural extension work were suspended. Since V-J Day the most important work has been to bring the land back into full production. To carry out this program the distribution of pure seed has been most urgent.

Dr. C. W. Chang, dean of the College of Agriculture, writes: "The crop situation in China today is slightly better than it was last year, but the people in North China will face the danger of starvation this winter because of poor crops owing to scarcity of rainfall and political disturbances. In the Southwest there is considerable flood damage, affecting several provinces."

In the section of Nanking the average farm is four acres. Ten dollars will pay for all the seed one farmer needs. If he can accumulate that much cash from selling some of his crop, he does so, but many have no cash. The University of Nanking College of Agriculture is propagating what it can of improved seed for distribution to the farmers. American dollars which reach them are used carefully and thoughtfully.

The University of Nanking receives some support from Disciples of Christ.

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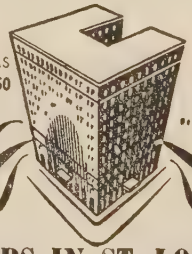

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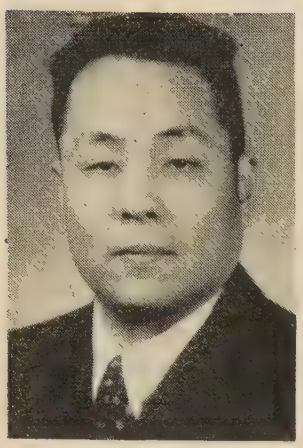
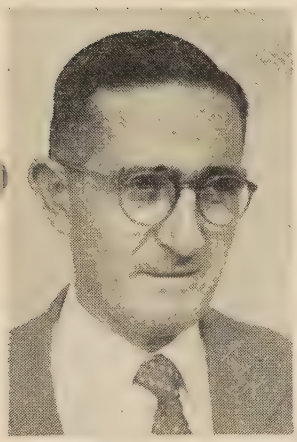
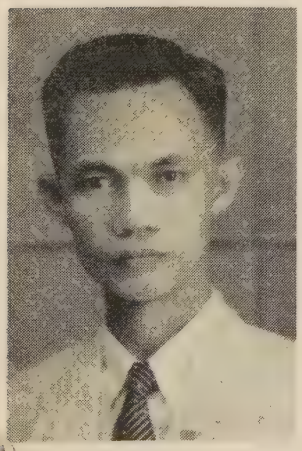


Luther Shao



F. A. Sarli



Samuel Catli

DURING the last year a number of our fellow Christians have visited the United States from other countries. Some were here for study, others for the Conventions, several for the International Missionary Council meeting, held at Whitby, Ontario, Canada. The pictures on this page show only a small number of those who were here last year.

Dr. Luther Shao, of China, is assisting with the Crusade for A Christian World, while here for further study. He is the Administrative Secretary of the Council of Churches of Disciples of Christ in China. During the war he and his family were in West China where he served interdenominationally as Executive Secretary of the National Christian Council and Executive Secretary of the National Committee of Christian Religious Education.

Sr. Feliciano A. Sarli is from Resistencia, Argentina. He is pastor of our recently established church in that city. He and his family formed the evangelistic team sent by the Argentine Mission in December, 1943, to open the new work there.

Dr. Philip James, from the Takhatpur hospital, in India, has recently finished advanced medical training at the Pennsylvania Hospital in Philadelphia and has returned to renew his work in India.

Mr. Samuel Catli came from the Philippines and has been in the United States along with his wife for further study under the auspices of the Philippine Committee of Christian Education, of which Mr. Catli is Executive Secretary. From the United States Mr. Catli went to Birmingham, England, to attend the meeting of the World Sunday School Association, and to Oslo, Norway, for the World Conference of Christian Youth. Mr. Catli was a delegate to these conferences, representing the Philippine Committee of Christian Education. Mrs. Catli was a delegate to the International Missionary Council meeting held at Whitby, Ontario.

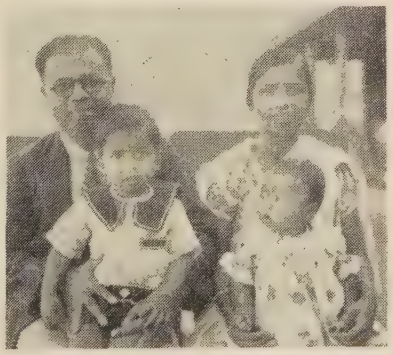
Mr. Peter Solomon, an evangelist from India, is studying at Phillips University in Enid, Oklahoma. At the end of his course he will return to his home and family, better prepared to serve his people and Christ.

There were others from Argentina, Mexico, Puerto Rico, India and China. They came here in the interest of their churches for study, observation and fellowship with their American brethren. These national church leaders are mature Christian people. Through Christian missions they had had a continuous educational experience which carried them from early contact with Christianity to the dedication of their lives to Christ's work. Aided and inspired by the mission and the missionaries, they have achieved the training which now fits them for outstanding Christian service.

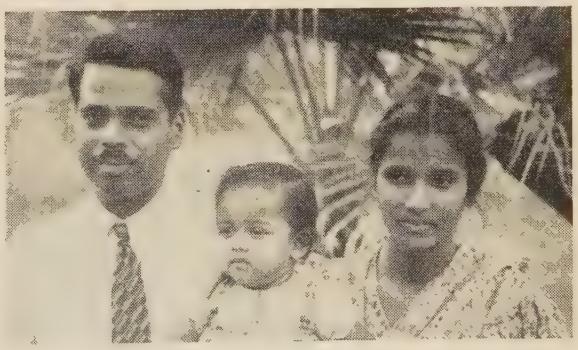
Their presence with us has been a blessing. Their messages have been heard by many of our churches and we have been inspired by the Christian conviction and enthusiasm which they have manifested.

Their presence has also been a valid testimony to the effectiveness of Christian missions and to the sacrificial service of our missionaries. As Peter Solomon expressed it, "We are the products of Christianity. We do not pose to be perfect examples, and there are many others like us, but we are samples of what Christian missions can do."

The mission work of our brotherhood around the world depends to a large degree upon these Christians and upon countless others like them. They are to us a witness of Christian victory. Through our continuing ministry with them, and theirs with us, we are encouraged to expand our missionary work until every man shall know Christ as Lord and His kingdom shall come upon the earth.



Dr. Philip James and Family



Mr. and Mrs. Peter Solomon and Daughter

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Hollanders Working Hard

By ALBERT PAGET

(EDITORIAL NOTE: Mr. and Mrs. Albert Paget are studying the French language in Belgium, preparatory to missionary service in the Belgian Congo. The following was written November 15 from Brussels.)

WE HAVE just returned from five days in Holland. It rained all the time we were there, but we enjoyed ourselves anyway.

Our hats are off to the people of Holland. Nowhere did we hear people complain. In fact, we heard them say that the people of French and Russian occupied Germany were much worse off than the Hollanders, and also France itself was in bad shape. Many of the people were trying to figure out how to help the people in Germany and France.

We talked only to students and to returned missionaries from Indonesia and their families. They insisted they were not hungry; but for the average working man, the calories, I think, are a little low—not bad but terribly monotonous. For breakfast they have bread with margerine, jam (if they have the sugar points) and cheese. Sometimes they spread chocolate syrup on their bread or a sort of artificial meat paste much like we use for gravies. All these things except the meat paste are rationed.

In most homes for lunch, if the husband comes home, it is the one hot meal of the day. There usually are boiled potatoes, a vegetable and a little meat with fruit as dessert. Sometimes it is a rich soup with a little meat. Hot tea is served for breakfast, usually no hot drink for lunch and no bread for lunch. Supper is the same as breakfast with fruit added and coffee instead of tea. To us it sounds awful, but even before the war it was the custom to have two bread meals a day and only one hot meal. Occasionally they have a hot cereal for breakfast. They have some sort of ready-to-cook cereal that has milk powder and sugar in it, that is unrationed. It is popular with the working men.

They tell us that this winter there will be no canned vegetables available in Holland, but even with that prospect in store the people are still smiling. They are so glad to be free again that they bear their hardships bravely. We talked with the director of a large machine factory who told us that one of the greatest problems for the workmen was clothing. They have tried to secure extra for workmen in factories where the wear and tear on clothing is bad, but it has been impossible. Children under twelve receive stamps for a pair of shoes each birthday. All people over twelve receive one pair of shoes every eighteen months; consequently, wooden shoes are being used as they haven't been in years.

We took with us for our hostess some sugar, margerine, a chocolate bar, some soap, dried beans and three skeins of knitting yarn. Everyone in the family picked up the yarn and looked at it at least two or three times a day. We had with us one banana and three oranges we had left from our lunch, and from the pleasure expressed on the old lady's face when we gave them to her, we felt guilty for the bananas we had eaten for lunch. The people are working hard and feel that it will not be too long before they are on their feet again. Their bombed areas are cleaned up, their valuable paintings, heirlooms, etc., are out of hiding and back in their places, but there is still much to be done.

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Missionary's Family Returns to China

RUTH, Mary and I arrived in Shanghai, September 23, on a sweltering hot afternoon. Ruth and Mary are settled in the Shanghai American School which has a large, beautiful campus with green lawn, athletic fields, beautiful trees and flowers. It is a little piece of heaven compared with most of dirty, crowded Shanghai.

I made the trip on up to Hofei with Douglas, who returned to China some time ago, in our new V.P. boat, a landing barge with Diesel engine. It is one more experiment to try to solve our transportation problems here in China. We bought a dozen drums of fuel, groceries for the winter, a dozen or more trunks, and three kittens! Hofei is suffering from a scourge of rats, and good cats are at a premium.

Our trip was full of interesting surprises. None of us knew the route and so we got stuck on mud bars twice and had to wait for the tide to float us off. We traveled on Soochow Creek and Grand Canal the first half of the way and found river traffic quite a problem. The sailboats and junks were so numerous the first two days that we moved very slowly and had opportunity to give out Gospel portions as we passed by.

We stopped twice a day for food in Chinese restaurants. Every bend of the creek brought a new scene: pagodas, sailboats, patient water buffaloes turning water wheels, etc. One of the most amazing sights was big flocks of ducks being driven to market by water route. The farmers herded them in front and sometimes the canal was filled with hundreds of them. I have no idea how far they drive them that way.

We spent four nights with missionary friends along the way; the rest of the time we had air mattresses and sleeping bags. We took on Grace Young at Wuhu, and finally arrived October 4 in Hofei after a long but enjoyable trip.

I am amazed at the way our Chinese leaders take responsibility. The Hofei church is self-supporting, raising over three million ($60 U.S.) a month, which pays salary of pastor, assistant and religious education director. The church also has a special project which is helping many poor children with their tuition.

Dr. Corpron has now gone back to Shanghai to help bring up Goulters' freight. In his absence our staff at the hospital carries on with over sixty inpatients and big morning clinics. These are our own students, three of whom are doctors and have passed the provincial medical examinations. We made rounds with Dr. Kung every morning, and I admire the miracles she can perform. She gives God and penicillin much credit—but I know she has a fine reputation. Many officials' wives come to her clinic.

We received another shipment of supplies from CNRRA for the hospital. Now that they have started coming, we get our regular share. This time there were over two hundred cases. Grace Young and I were amazed to see the big camouflaged trucks drive up and unload the valuable medicine, blankets, food, beds, cots, etc. We piled two of our private rooms full to the ceiling, and bought some new padlocks for the doors. This shipment had such unusual items as fifty cases of dried potatoes, a water purifying filter, ten cans of ice-cream mix, thirty cases of Klim, a thousand yards of flannel, and bales of sheets and towels. The government hospital gets the same amount as we do.

In the month we have been here prices have doubled. No one holds money but invests it in rice, coal, wood, etc. My home has been full of callers every day. All my friends say that they can manage to get a little food to put in hungry stomachs, but that cloth and tailors are so expensive that they just keep on patching and turning their old clothes. We rarely see anyone with a new garment. Everywhere I go I see the clothes Doug brought out with him from Washington. Folks are so grateful for them. No one pays much attention to style. If a garment is worn and is made of cloth that is strong and will stand wear then they

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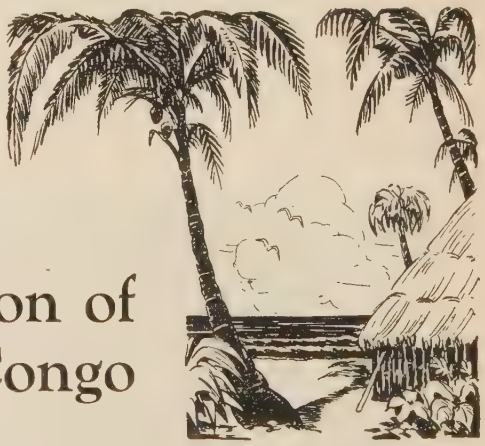
Sila Son of Congo



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Sila, Son of Congo is the intriguing, fantastic, thrilling story of a native boy of the Belgian Congo. You will breathe the breath of the jungle as you live these pages with Sila, seeing the witch doctors, hearing of child-stealing leopards, strange customs and plots. You will be lifted by the note of hope for the future when these natives take Christ into their lives. $1.50

The reader sees the unfolding power of the gospel, from paganism to eager membership in the Church of Christ.—The Christian Advocate.

. . . A wealth of interesting detail regarding African folkways told out of the rich experience of the author as missionary in the Belgian Congo.—Religious Telescope.

CHRISTIAN BOARD OF PUBLICATION—*The Bethany Press*—St. Louis 3, Mo.

can remake it or often wear it just as it is.

We have been sorting out some bales of clothing given us by CNRRA. I wish I had a hundred more bales and the time and strength to sort it out and give it to the ones who need it most. Every day I have a dozen callers at the back door hoping there is a sweater or a worn overcoat I can give them. I am running out of sweaters and other warm things. In a few days our boat with a load of Goulter freight with many relief supplies will be here. My freight is still going through the red tape of customs in Shanghai. I'll be lucky to have it for Christmas.

—GRACE CORPRON.

Luchowfu Christian Hospital,
Hofei, Anhwei, China,
November 7, 1947.

Publications Received

TOMORROW IS HERE, by Kenneth Scott Latourette and W. Richey Hogg. New York. Friendship Press. Cloth, $1.50.

LOOK AT THE MISSIONARY, by Winburn T. Thomas. New York. Friendship Press. Paper, 75 cents.

THE SILENT PEOPLE SPEAK, by Robert St. John. New York. Doubleday & Co. $4.00.

POLAND, RUSSIA, AND GREAT BRITAIN, by Hollis & Carter. London, S.W.1. Hollis & Carter Ltd., 25 Ashley Place.

PLANS FOR A WORLD REPUBLIC, by Raleigh L. French. Boston. Christopher Publishing House. $2.00.

OUT OF SIGHT OUT OF MIND, by Frank L. Wright, Jr. Philadelphia. National Mental Health Foundation, Inc. Paper, $1.00.

DIVINE AND SACRED CATECHISM, by Apostolos Makrakis. Chicago. Hellenic Christian Education Society. Paper, $2.00.

PROOFS OF THE AUTHENTICITY OF THE SEPTUAGINT. Chicago, Hellenic Christian Education Society. Paper.

MEMOIR OF THE NATURE OF THE CHURCH OF CHRIST, by Apostolos Makrakis. Chicago. Hellenic Christian Education Society. $1.50.

MY CONVERSION, OR WHY I LEFT THE CHURCH OF ROME, by Bozhidar Milosevich. Published by author. New York. 152 West 42nd St., Room 1439. Paper, 50 cents.

Robbing God

A Chinese preacher, speaking of robbing God, uses this illustration: "It came to pass that a man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also. What an abominable wretch! Yes, and would you, to whom God has given six days, steal the seventh also?"—*The Presbyterian.*

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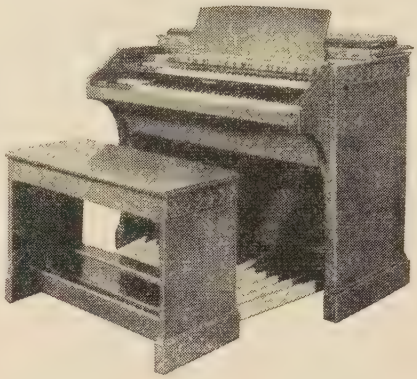

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Billy Gets Back on the Beam

MR. ARMSTRONG opened the door of his car and Billy hopped in. He was feeling pretty good. Dad had just taken him to see the Freedom Train and now they were on their way home to the hot, delicious lunch that Mother was sure to have ready.

"Say, that certainly was keen," said Billy thoughtfully as they got started. "I knew we were going to see the Emancipation Proclamation and the Constitution and the rest of that old stuff; but I sure was surprised to see the real German and Japanese surrender papers from the last war. And those battle flags were tops!"

Mr. Armstrong smiled. "Yes, son, they certainly were. But don't get so huffy about 'that old stuff,' as you call it. After all, we fought to protect the rights and freedoms expressed in those ancient documents. Have you ever thought of what your life might be like without the Bill of Rights or the Declaration of Independence?"

"No, I guess I haven't," replied Billy.

"Well, how about playing a little game when we get home, Billy? Let's pretend that we're in a country where none of those musty old documents are watching over us as they do here. Let's see what happens when they're not around."

Billy thought that sounded like a good game.

Mother was at the door to greet them and whisked them into the dining room where she had lunch on the table. As they ate, Mr. Armstrong and Billy explained their new idea.

She laughed. "Surely I'll go along with you. It's going to be a little hard on all of us, but if you and Billy can take it, I think I can manage to survive it too."

While the dishes were being cleared away, Mr. Armstrong sat down in the easy chair with his pipe and favorite newspaper.

"Wonderful article here, Linda," he called out to his wife. "It says the Government may be on the wrong track about how to conserve food and suggests a number of different ways that seem to make a lot of sense."

"Why, Fred," exclaimed Mrs. Armstrong, "stop reading that at once. It criticizes the Government. That's freedom of the press and we don't have the Bill of Rights, remember?"

Mr. Armstrong put down the paper with a sigh. "You're right, dear. I forgot."

Just then the telephone rang and Mrs. Armstrong answered it. Billy could hear her talking. "Yes, isn't it terrible. I went marketing this morning with $10 and came back with only a few cents. Prices have certainly gone haywire. Surely there must be something they can do about it in Washington."

Mr. Armstrong reached out and poked her. "Freedom of speech," he whispered, "not allowed here." Mrs. Armstrong looked annoyed for an instant, but then she laughed and continued her conversation.

"Let's talk about your new dress, Frieda," she said. "We're trying out a little experiment in our family and it sort of limits the things I can talk about."

Billy was thinking. It was really silly hanging around the house if you had to be so careful what you did and said.

"Dad," he answered, "I'm going out and play some ball with Davy—be back soon."

"Sorry, son," returned his father. "You can't see Davy today."

"Why not?" Billy's eyes flashed. "He's my best friend."

"So he is," agreed his father, "and you know how fond I am of Davy. But today we're not in America—we're in some strange, barbaric country where people aren't free and equal. In that country, Davy would be inferior to us because his father and mother were born in a different land and because they don't go to the same church we do."

"Say, Dad," said Billy suddenly, "I think I've had enough of this. What do you say we call the whole thing off? I guess I know what the score is now."

"It's a deal, son. It was getting a little wearing on your mother and me too. But have you changed your mind about those old documents?"

"You bet I have," said Billy. "I guess I was all wet. Those old papers have plenty of life in them yet. Thanks, Dad, for putting me back on the beam."

—Religious Press Committee.

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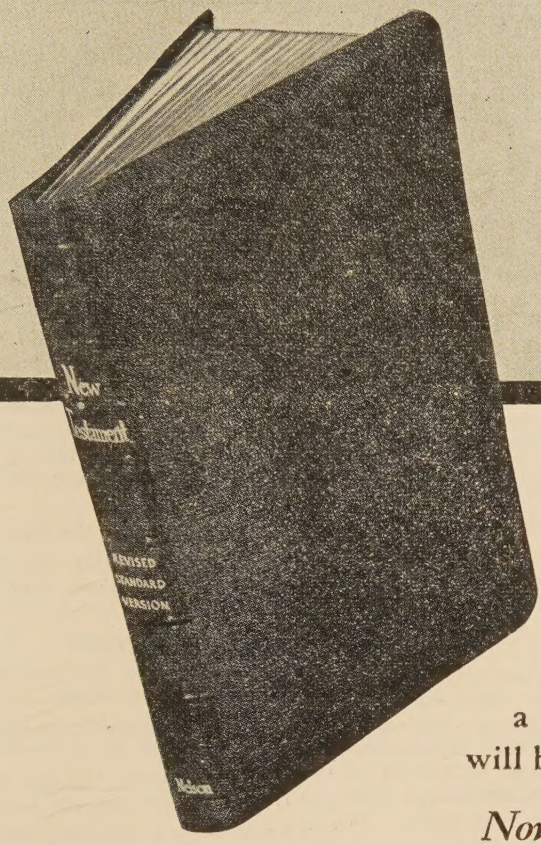

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Here and There . . . with *World Call*

SECRETARIES and readers, take note: An important announcemnt for all persons who handle WORLD CALL subscriptions is carried on page 32 of this issue. This announcement also will answer questions which many subscribers are raising in regard to the magazine.

"The old order changeth," and "new occasions teach new duties" are appropriate quotes to use in announcing the discontinuance this year of a set date for WORLD CALL Week.

Churches are increasing their promotion of WORLD CALL during Christian Literature Week each fall, and many leaders are working WORLD CALL programs into other important spots on the regular church calendar.

Several "new occasions" on which WORLD CALL has had the center stage spotlight have been reported to the circulation office by WORLD CALL secretaries. The most exciting of these events was the Birthday Party at All People's Church in Los Angeles when members celebrated the church's first anniversary by giving each other subscriptions to the magazine. **Mrs. Dan Genung,** WORLD CALL secretary, rolled up enough subscriptions to total sixty-three per cent of the membership.

Mrs. J. B. Bumbaugh, Newcastle, Pennsylvania, wrote that WORLD CALL was promoted in her church at the annual Brotherhood Dinner in February. **Mrs. L. E. Gibson** said that members of Highland Park Christian Church in Des Moines, Iowa, heard all about WORLD CALL when they attended a mid-week church supper. A Sunday evening service featured the magazine at the Plattsmouth, Nebraska, church, according to **Mrs. J. W. Taenzler.**

Pot-luck dinners and other events boosting WORLD CALL were reported by **Mrs. Arthur Digby,** secretary at the church in Griffin, Georgia, and **Mrs. E. E. Haley** of North Side Christian Church, Omaha, Nebraska.

In Princeton, West Virginia, they are still talking about the time when the whole church put on a WORLD CALL carnival with booths built around departments of the magazine. **Mrs. C. T. Snidow** of that church said the subscription list went up from five to fifty-six that night.

Then, there was the gay afternoon at Central Christian Church in Lexington, Kentucky, when a group of "saleswomen" invaded the hall and nearly sold several prominent members on secular magazines before **Mrs. E. U. Steinhauer,** WORLD CALL secretary, saved the day with some strong talk for our brotherhood monthly.

With leaders like these boosting WORLD CALL and encouraging others to use it, the reading habits of Disciples will be increasingly stimulated and that is good news to all of us at the WORLD CALL office.

—MRS. LOUISE MOSELEY
National WORLD CALL Secretary

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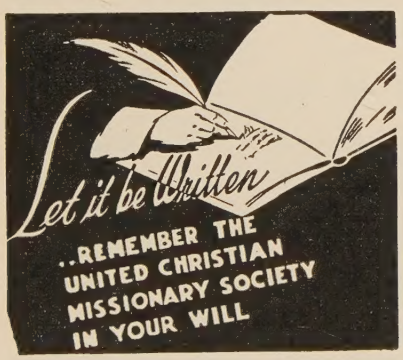
In the main stream of Brotherhood activities



Comparative Statement of Offerings Received by Unified Promotion Cooperating Causes—July 1, 1947 to November 30, 1947, Compared with July 1, 1946 to November 30, 1946.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1946-47	1947-48	1946-47	1947-48
Churches	$202,731,90	$210,123.38	$47,914.60	$38,503.74
Bible Schools	31,895.20	32,370.10	4,548.26	2,121.88
Christian Endeavor Societies	967.91	672.71	94.21	----
Women's Missionary Societies	46,289.81	45,630.77	2,706.01	2,832,37
Councils	91,651.46	94,757.84	3,098.62	3,153.95
Young Matrons' Missionary Societies	2,108.31	2,119.02	11.45	96.89
Guilds	7,780.85	8,164.09	107.25	402.56
Circles	634.38	448.44	100.00	105.00
Triangles	219.55	227.68	10.00	----
Children's Missionary Organizations	513.70	448.99	25.00	52.50
Unified Youth Groups	5,986.90	6,497.23	413.49	393.59
Unified Children's Groups	191.65	340.63	91.12	55.34
Individuals	5,657.54	6,970.33	12,608.51	8,984.38
Grand Totals	$396,629.26	$408,771.21	$74,493.02	$56,702.20
Missionary Organizations Totals	$155,376.61	$158,634.69	$6,568.94	$7,092.20

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$12,141.95.

Last Column

"Does Jesus Christ Live Here?"

In the days of the pioneers in America, there was an old, eccentric itinerant preacher, who used to ride his horse around the country and call at the homes of the people. Seeing on one occasion a house which from its outward appearance gave some indication of prosperity, the preacher rode up to the front gate, dismounted, walked up the verandah steps to the front door. He knocked at the door, and when the lady of the house opened the door the preacher said, *"Does Jesus Christ live here?"* Not waiting for any response, he walked down the steps, mounted his horse and rode away. The lady's husband was chopping wood at the back of the house, and when his wife went out to him he said,

"Who was that at the front door?"

She told him that it was the eccentric old preacher of whom they had often heard. He said,

"What did he want?"

She replied that the preacher asked if Jesus Christ lived there.

"Well," her husband replied, "did you tell him that we go to church?"

"No," she said, "he didn't ask that."

"Well, then," said the husband, "didn't you tell him that you have been in the choir for years and I was once a deacon?"

"No," she replied, *"he didn't ask that."*

"But," said the husband, "surely you told him that we both give fairly liberally to the church collections?"

More emphatically the wife repeated, *"But he didn't ask that!* He asked, *'Does Jesus Christ live here?'* "

Unless every thought, word and act is motivated by love to Christ and said and done in the spirit of Christ, all mere church-going gifts and "service" are purposeless and futile.

—*Australian Christian.*

Order Cancelled

A man called at a cats'-meat shop one morning and asked that a quantity of meat be put aside for him every day.

Some time later the vendor was surprised when the man rushed in and told him to cancel the order.

"What's the matter?" inquired the butcher. "Is your cat dead?"

"No, no, no," puffed the man, "he's caught a mouse."

At a recent meeting of the Commission on World Order of Disciples of Christ, the chairman, Dr. Roger T. Nooe, told a story of a man commenting on the increasing difficulties faced in the process of getting an education; "I recall," said the gentleman, "that I myself had little trouble in the first grade. But, I declare, before I got through the second grade it made me so nervous I could hardly shave."

Why Pension Fund Annuities

When the Pension Plan began operations 17 years ago, the Pension Fund agreed to continue necessary Ministerial Relief, to administer the 1919 Pension System, and to pay prior service gift money to older ministers who enrolled in the Pension Plan by January 1, 1931. These commitments have been and are being faithfully kept. As a result, 758 of our aged ministers, missionaries and their widows are receiving gift money every month.

Part of this gift money has been made available because of Pension Fund Annuity Agreements.

One gives his or her money away, but still receives a generous income from it until death.

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Pension Fund Annuities mean "life"—to the donors, and life to 758 aged servants of the brotherhood.

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